

2

A

to with preceding

PARAPHRASE

AND

NOTES

ON THE

EPISTLE of St. PAUL

TO THE

GALATIANS.

By Mr G. Locke

LONDON,

Printed for *Awnsham* and *John Churchill*, at the
Black Swan in *Paternoster-Row*, 1705.

PARABOLIC

READER

LIST OF

CONTENTS

LONDON

Printed for Andrew and John Cook, 17, St. Paul's Church-yard, London.

THE
PUBLISHER
TO THE
READER.

THere is nothing certainly of greater concernment to the Peace of the Church in general, nor to the direction and edification of all Christians in particular, than a right understanding of the Holy Scripture. This consideration has set so many Learned and Pious Men amongst us of late Years upon Expositions, Paraphrases and Notes on the Sacred Writings; that the Author of these hopes the fashion may excuse him for endeavouring to add his Mite, believing, that after all that has been done by those great Labourers in the Harvest, there may be some Gleanings left, whereof he presumes he has an Instance Ch. III. v. 20. and some other Places of this Epistle to the Galatians, which he looks upon not to be the hardest of St. Paul's. If he has given a Light to any obscure Passage, he shall think his pains well imploy'd: If there be nothing else worth notice in him, accept of his good Intention.

THE

THE PUBLISHER TO THE READER

There is nothing certainly of greater concernment to the Peace of the Church in general, nor to the instruction and edification of all Christians in particular, than a right understanding of the Holy Scriptures. This consideration has led to many learned and pious Men amongst us of late Years to publish Expositions, Prefaces and Notes on the Sacred Writings: that the People of all Ages and Ranks may excuse him for endeavouring to add to this little Treatise, that after all that has been done by the great Labours of the Church, there may be some remaining yet, whereby he may know he has an Assistant Ch. III. v. 20. and some other Places of this Epistle to the Galatians, which he looks upon not to be the Property of St. Paul's. If he has given a Light to any others, I suppose, he shall think his pains well employed. If there be nothing else worth notice in him, except of his good intention.

THE

THE
EPISTLE of St. PAUL
TO THE
GALATIANS.

SYNOPSIS.

THE Subject and Design of this Epistle of St. Paul is much the same with that of his Epistle to the Romans, but treated in somewhat a different manner. The Business of it is to dehort and hinder the *Galatians* from bringing themselves under the Bondage of the Mosaical Law.

St. Paul himself had planted the Churches of *Galatia*, and therefore referring (as he does Ch. I. 8. 9.) to what he had before taught them, does not in this Epistle lay down at large to them the Doctrine of the Gospel, as he does in that to the *Romans*, who having been converted to the Christian Faith by others, he did not know how far they were instructed in all those Particulars, which, on the occasion whereon he writ to them, it might be necessary for them to understand. And therefore, Writing to the *Romans*, he sets before them a large and comprehensive View of the Chief Heads of the Christian Religion.

He also deals more roundly with his Disciples the *Galatians*, than, we may observe, he does with the *Romans*, to whom, he being a Stranger, writes not in so familiar a Style, nor in his Reproofs and Exhortations uses so much the Tone of a Master, as he does to the *Galatians*.

St. Paul had converted the *Galatians* to the Faith, and erected several Churches among them in the Year of our Lord 51, between which, and the Year 57, wherein this Epistle was writ, the Disorders following were got into those Churches.

B

First,

Writ from
Ephesus
the Year
of our
Lord 57.
Of Nero
3.

GALATIANS.

Chap. I. *First*, Some Zealots for the *Jewish* Constitution, had very near per-
swaded them out of their Christian Liberty, and made them willing
to submit to Circumcision, and all the ritual Observances of the *Jewish*
Church as necessary under the Gospel. *Ch. I. 7. III. 3. IV. 9. 10. 21.*
V. 1. 2. 6. 9. 10.

Secondly, Their Dissentions and Disputes in this matter had raised
great Animosities amongst them, to the disturbance of their Peace, and
the setting them at Strife one with another. *Ch. V. 6. 13. — 15.*

The reforming them in these two Points seems to be the main Bu-
siness of this Epistle, wherein he endeavours to establish them in a re-
solution to stand firm in the freedom of the Gospel, which exempts
them from the Bondage of the Mosaical Law: And labours to reduce
them to a sincere Love and Affection one to another; which he con-
cludes with an Exhortation to Liberality, and general Beneficence,
especially to their Teachers. *Ch. VI. 6. 10.* These being the matters
he had in his Mind to write to them about, he seems here as if he had
done. But upon mentioning *v. 11.* what a long Letter he had writ
to them with his own Hand, the former Argument concerning Cir-
cumcision, which filled and warmed his Mind, broke out again into
what we find *v. 12--17.* of the *VI. Ch.*

SECT. I.

CHAP. I. 1---5.

Introduction.

C O N T E N T S.

THE general View of this Epistle plainly shews *St. Paul's* chief
Design in it to be to keep the *Galatians* from hearkening to those
Judaizing Seducers, who had almost perswaded them to be Circum-
cised. These Perversers of the Gospel of Christ, as *S. Paul* himself
calls them, *v. 7.* had, as may be gather'd from *v. 8.* and *10.* and
from *Ch. V. 11.* and other passages of this Epistle, made the *Galatians*
believe that *St. Paul* himself was for Circumcision. Till *St. Paul* him-
self had set them right in this matter, and convinced them of the Fal-
shood of this Aspersion, it was in vain for him by other Arguments to
attempt the re-establishing the *Galatians* in the Christian Liberty, and
in that Truth, which he had Preach'd to them. The removing therefore
of

of this Calumny was his first Endeavour: and to that purpose this Introduction, different from what we find in any other of his Epistles, is marvellously well adapted. He declares here at the entrance very expressly and emphatically, that he was not sent by Men on their Errands; Nay, that Christ in sending him did not so much as convey his Apostolick Power to him by the Ministry, or Intervention of any Man; but that his Commission and Instructions were all entirely from God, and Christ himself, by immediate Revelation. This of it self was an Argument sufficient to induce them to believe, 1. That what he taught them when he first Preached the Gospel to them, was the Truth, and that they ought to stick firm to that. 2. That he changed not his Doctrine, whatever might be reported of him. He was Christ's chosen Officer, and had no dependence on Men's Opinions, nor regard to their Authority, or Favour, in what he Preached; and therefore 'twas not likely he should preach one thing at one time, and another thing at another.

Thus this Preface is very proper in this place to introduce what he is going to say concerning himself, and adds Force to his Discourse, and the account he gives of himself in the next Section.

TEXT.

PARAPHRASE.

1. **P**AUL an Apostle
(not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead.)
2. And all the Brethren which are with me unto the Churches of Galatia: Grace be to you,
3. and Peace from God the Father, and from our Lord Jesus Christ.
4. Who gave himself for our Sins, that he might deliver us from this present evil world, according to the will of God and our Father.

PAUL (an Apostle not of Men * to serve their Ends, or carry on their Designs, nor receiving his Call, or Commission by the intervention of any Man † to whom he might be thought to owe any respect, or deference upon that account; but immediately from Jesus Christ, and from God the Father, who raised him up from the Dead) and all the Brethren, that are with me, unto the Churches * of Galatia: Favour be to you, and Peace † from God the Father, and from our Lord Jesus Christ, who gave himself for our Sins, that he might take us out of this present evil World, * according to the Will and good

- 1.
- 2.
- 3.
- 4.

PARAPHRASE.

TEXT.

5. Pleasure of God and our Father, to whom be
Glory for ever and ever. Amen. To whom be glory for
ever and ever, Amen.

NOTES.

1 * Οὐκ ἀπ' ἀνθρώπων, not of Men, i. e. not sent by Men at their Pleasure, or by their Authority; not instructed by Men what to say or do, as we see *Timothy* and *Titus* were when sent by *St. Paul*: and *Judas*, and *Silas* sent by the Church of *Jerusalem*.

† Οὐκ ὑπὸ ἀνθρώπων, nor by Man, i. e. His Choice and Separation to his Ministry, and Apostleship was so wholly an Act of God, and Christ, that there was no Intervention of any thing done by any Man in the Case, as there was in the Election of *Mattias*. All this we may see explain'd at large, v. 10—12. and v. 16. 17. and *Gb. II. 6—9*.

2 * Churches of *Galatia*. This was an evident Seal of his Apostleship to the Gentiles: since in no bigger a Country than *Galatia*, a small Province of the lesser *Asia*, he had, in no long stay amongst them, planted several distinct Churches.

3 † Peace, The wishing of Peace in the Scripture Language, is the wishing of all manner of Good.

4 * Οὗτως ἔξελθαι ἡμᾶς ἐκ τῆς ἐνεστώσης αἰῶνος πορνείας. That he might take us out of this present Evil World, or Age, so the Greek Words signify. Whereby it cannot be thought, that *St. Paul* meant, that Christians were to be immediately removed into the other World. Therefore ἐνεστώσης αἰῶνος must signify something else than present World, in the ordinary import of those Words in English. Αἰὼν ἔτος. 1 Cor. II. 6. 8. and in other places plainly signifies the Jewish Nation, under the Mosaic Constitution; and it suits very well with the Apostle's Design in this Epistle, that it should do so here. God has in this World but one Kingdom, and one People. The Nation of the Jews were the Kingdom, and People of God, whilst the Law stood. And this Kingdom of God under the Mosaic Constitution, was call'd αἰὼν ἔτος this Age, or as it is commonly translated, this World, to which αἰὼν ἐνεστώσης, the present World, or Age here answers. But the Kingdom of God, which was to be under the Messiah (wherein the Oeconomy, and Constitution of the Jewish Church, and the Nation it self, that in opposition to Christ adhered to it, was to be laid aside,) is in the New Testament call'd αἰὼν μέλλων the World, or Age to come, so that Christ's taking them out of the present World, may, without any Violence to the Words be understood to signify his setting them free from the Mosaic Constitution. This is suitable to the design of this Epistle, and what *St. Paul* has declared in many other places. See *Col. II. 14—17*. and 20. which agrees to this place, and *Rom. VII. 4. 6*. The Law is said to be contrary to us, *Col. II. 14*. and to work Wrath, *Rom. IV. 15*. and *St. Paul* speaks very diminishingly of the ritual parts of it in many places: But yet if all this may not be thought sufficient to justify the applying of the Epithet πορνείας Evil to it, that scruple will be removed if we take ἐνεστώσης αἰῶνος this present World here for the Jewish Constitution and Nation together, in which Sense it may very well be called Evil, though the Apostle, out of his wonted Tenderness to his Nation, forbears to name them openly, and uses a doubtful Expression, which might comprehend the Heathen World also, though he chiefly pointed at the Jews.

GALATIANS.

SECT. II.

CHAP. I. 6---II. 21.

CONTENTS.

WE have above observed, that St. Paul's first endeavours in this Epistle was to satisfy the *Galatians*, that the report spread of him, that he Preach'd Circumcision, was false. Till this obstruction, that lay in his way, was removed, it was to no purpose for him to go about to dissuade them from Circumcision, though that be, what he principally aims at, in this Epistle. To shew them, that he promoted not Circumcision, he calls their hearkening to those, who perswaded them to be Circumcised, their being removed from him; and those that so perswaded them, *perverters of the Gospel of Christ* v. 6, 7. He farther assures them, that the Gospel which he Preached every where was that, and that only, which he had received by immediate Revelation from Christ, and no contrivance of Man, nor did he vary it to please Men: That would not consist with his being a Servant of Christ, v. 10. And he expresses such a firm adherence to what he had received from Christ, and had Preached to them, that he pronounces an *Anathema* upon himself v. 8, 9. or any other Man or Angel, that should Preach any thing else to them. To make out this to have been all along his Conduct, he gives an account of himself for many years backwards, even from the time before his conversion. Wherein he shews, that from a Zealous persecuting Jew, he was made a Christian, and an Apostle by immediate Revelation, and that having no Communication with the Apostles, or with the Churches of *Judea*, or any Man for some years, he had nothing to Preach, but what he had received by immediate Revelation. Nay when 14 years after he went up to *Jerusalem*, it was by Revelation; and when he there communicated the Gospel, which he Preach'd among the *Gentiles*, *Peter*, *James*, and *John* approved of it without adding any thing, but admitted him as their Fellow Apostle. So that in all this he was guided by nothing but Divine Revelation, which he inflexibly stuck to, so far, that he openly opposed St. *Peter*, for his Judaizing at *Antioch*. All which account of himself tends clearly to shew, that St. Paul made not the least step towards complying with the *Jews* in favour of the Law, nor did out of regard to Man, deviate from the Doctrine he had received by Revelation from God.

Chap. I. All the parts of this Section, and the Narrative contain'd in it, manifestly *concenter* in this, as will more fully appear, as we go through them, and take a closer view of them, which will shew us that the whole is so skilfully managed and the parts so gently slid into, that it is a strong, but not seemingly laboured justification of himself, from the imputation of Preaching up Circumcision.

PARAPHRASE.

TEXT.

6. I Cannot but wonder that you are so soon * removed from me, † (who called you into the Covenant of Grace which is in Christ) unto another sort of Gospel; Which is not owing to any thing else, * but only this, that you are troubled by a certain sort of Men, who would overturn the Gospel of Christ, by making Circumcision, and the keeping of the Law necessary † under the Gospel. But if even I my self, or an Angel from Heaven should Preach any thing to you for Gospel, different from the Gospel I have Preach'd unto you, let him be Accursed. I say it again to you, if any one, under pretence of the Gospel, Preach any other thing to you than what you have received from me, let him be Accursed*. For can it be doubted of me, after having done and suffer'd so much for the Gospel of Christ, whether I do now * at this time of day make my Court to Men, or seek the favour † of God? If I

I Marvel that ye are 6
so soon removed from
him that called you in-
to the grace of Christ,
unto another Gospel:
Which is not another; 7
but there be some that
trouble you, and would
pervert the Gospel of
Christ. But though we, 8
or an angel from hea-
ven, preach any other
gospel unto you, then
that which we have
preached unto you, let
him be accursed. As 9
we said before, so say
I now again, if any Man
preach any other Gos-
pel unto you than that
ye have received, let
him be accursed. For 10
do I now perswade men,
or God? or do I seek
to please men? for if I
yet pleased men, I should
not be the servant of

NOTES.

6. * So soon. The first place we find *Galatia* mentioned is *Act* XVI. 6. And therefore *St. Paul* may be supposed to have planted these Churches there, in his Journey mentioned *Act* XVI. which was *Anno Domini* 51. He visited them again, after he had been at *Jerusalem*. *Act* XVIII. 21—23. *Anno Domini* 54. From thence he returned to *Ephesus*, and staid there about two years, during which time this Epistle was writ, so that counting from his last visit, this Letter was writ to them within two or three years from the time he was last with them, and had left them confirmed in the Doctrine he had taught them, and therefore he might with Reason wonder at their forsaking him so soon and that Gospel he had converted them to.

please

GALATIANS.

7

Chap. I.

TEXT.

PARAPHRASE.

11 Christ. But I certify
you, brethren, that the
gospel which was
preached of me, is not
12 after man. For I neither
received it of man,
neither was I taught it,
but by the Revelation
13 of Jesus Christ. For ye
have heard of my con-
versation in time past,
in the Jews religion,
how that beyond mea-
sure I persecuted the
Church of God, and
14 wasted it: And profited
in the Jews religion, a-
bove many my equals in
mine own nation, being
more exceedingly zealous
of the traditions
of my Fathers.

had hitherto * made it my Business to please Men,
I should not have been the Servant of Christ, nor
taken up the profession of the Gospel. But I cer-
tify you Brethren, that the Gospel which has been
every where † Preached by me is not such as is
Pliant to Human Interest, or can be accomoda-
ted to the pleasing of Men. (For I neither recei-
ved it from Man, nor was I taught it by any one
as his Scholar) but it is the pure and unmixed im-
mediate Revelation of Jesus Christ to me. To
satisfie you of this, my behaviour, whilst I was of
the Jewish Religion, is so well known, that I need
not tell you, how excessive Violent I was in Per-
secuting the Church of God, and destroyed it all
I could; and that being carried on by an ex-
traordinary Zeal for the traditions of my Fore-

11.

12.

13.

14.

NOTES.

† From him that called you. These words plainly point out himself. But then one might wonder how St. Paul came to use them. Since it would have sounded better to have said, removed from the Gospel I Preach'd to you, to another Gospel, than, removed from me that Preach'd to you, to another Gospel. But if it be remembred that St. Paul's design here is to Vindicate himself from the aspersion cast on him, that he Preached Circumcision, nothing could be more suitable to that purpose, than this way of expressing himself.

7. * *ὅτι ἐκ τίνος*. I take to signifie *which is not any thing else*. The words themselves, the context, and the business, the Apostle is upon here, do all concur to give these words the Sense I have taken them in. For, 1. If *ὅτι* had referred to *ἐκ τίνος*, it would have been more natural to have kept to the Word *ἐκ τίνος*, and not have changed it into *ἐκ τίνος*. 2. It can scarce be supposed by any one who Reads what St. Paul says, in the following Words of this Verse, and the two adjoining; and also Ch. III. 4. and V. 2—4. And 7th that St. Paul should tell them, that what he would keep them from is not another Gospel. 3. It is suitable to St. Paul's design here to tell them, that to their being removed to another Gospel no body else had contributed, but it was wholly owing to those Judaizing Seducers.

† See *Act. XV. 1. 4. 23. 24.*

9. * *Accursed*. Though we may look upon the Repetition of the *Anathema*, here to be for the adding of force to what he says, yet we may observe, that by joyning himself with an Angel in the foregoing v. he does as good as tell them, that he is not Guilty, of what deserves it, by skillfully insinuating to the *Galatians*, that they might as well suspect an Angel might Preach to them a Gospel different from his, i. e. a false Gospel, as that he himself should: and then in this v. lays the *Anathema* wholly and solely upon the Judaizing Seducers.

10. * *Agē Now* and *ἔτι* yet cannot be understood without a reference to something in St. Paul's past Life, what that was, which he had particularly then in his Mind, we may see by the account he gives of himself in what immediately follows, (*viz.*) That before his conversion he was employ'd by Men in their designs, and made it his business to please them, as may be seen *Act. IX. 1. 2.* But when God called him, he received his Commission, and Instructions

fathers

- fathers I outstrip'd many students of my own Age and Nation, in *Judaism*. But when it pleased God (who separated * me from my Mothers Womb, and by his especial favour called † me to be a Christian, and a Preacher of the Gospel) to reveal his Son to me, that I might Preach him among the *Gentiles*, I thereupon applyed not my self to any Man † for advice what to do, * neither went I up to *Jerusalem*, to those who were Apostles before me, to see whether they approved my Doctrine, or to have farther instructions from them: But I went immediately † unto *Arabia*, and from thence returned again to *Damascus*. Then after three years * I went up to *Jerusalem*, to see *Peter*, and abode with him fifteen days. But other of the Apostles saw I none but *James*, the Brother of our Lord. These things that I write

But when it pleased God 15 who separated me from my mothers womb, and called me by his grace, To reveal 16 his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood: Neither went I 17 up to Jerusalem, to them which were Apostles before me, but I went into Arabia, and returned again unto Damascus. Then after 18 three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles 19 saw I, none save James the Lords bro-

NOTES.

from him alone, and set immediately about it without consulting any Man whatsoever, Preaching that and that only, which he had received from Christ. So that it would be senseless folly in him, and no less than the forsaking his Master Jesus Christ, if he should now, as was reported of him, mix any thing of Men's with the pure Doctrine of the Gospel, which he had received immediately by Revelation from Jesus Christ, to please the *Jews*, after he had so long Preach'd only that; and had, to avoid all appearance or pretence of the contrary, so carefully shun'd all communication with the Churches of *Judea*; and had not till a good while after, and that very sparingly conversed with any and those but a few of the Apostles themselves, some of whom he openly reprov'd for their Judaizing. Thus the Narrative subjoined to this verse explains the *now* and *yet* in it, and all tends to the same purpose.

† Πείσω translated *Perswade*, is sometimes used for making application to any one to obtain his good will or Friendship, and hence *Act. XII. 20.* πείσωτες Βλασφ. is Translated having made *Blasphus* their Friend, The sense here is the same which the *1 Thes. II. 4.* He expresses in these Words ὅχι ὡς ἀνθρώποις ἀρέσκοντες; ἀλλὰ τοῦ Θεοῦ not as pleasing Men but God.

15. † τὸ ἐγγεγλωσσοῦν ὑπ' ἐμοῦ which has been Preached by me, This being spoken indefinitely must be understood in general every where, and so is the import of the foregoing verse.

15. * Separated, This may be understood by *Fer. I. 5.*

† Called. The History of this call, see *Act. IX. 1. &c.*

16. † Flesh and Blood, is used for Man, see *Eph. VI. 12.*

GALATIANS.

9
Chap. I.

TEXT.

PARAPHRASE.

20 ther. Now the things
which I write unto you,
behold, before God,
21 I lie not. Afterwards I
came into the regions
of Syria and Cilicia:
22 And was unknown by
face unto the Churches
of Judea, which were in
23 Christ. But they had
heard only, That he
which persecuted us in
times past, now preach-
eth the faith which
24 once he destroyed. And
they glorified God in
me.

to you I call God to witness, are all true; there
is no falshood in them. Afterwards I came into
the Regions of *Syria*, and *Cilicia*. But with the
Churches of Christ * in *Judea*, I had had no Com-
munication, they had not so much as seen my
Face † only they had heard that I who formerly
Persecuted the Churches of Christ, did now
Preach the Gospel, which I once endeavoured to
suppress and extirpate. And they glorified God
upon my account.

20.
21.
22.
23.
24.

NOTES.

* For advice, This and what he says in the following verse is to Evidence to the *Galatians*, the full assurance he had of the truth and perfection of the Gospel, which he had received from Christ by immediate Revelation; and how little he was disposed to have any regard to the pleasing of Men in Preaching it, that he did not so much as communicate or advise with any of the Apostles about it to see whether they approved of it.

17. † *Εὐσιν*; immediately though placed just before † and *οὐκ ᾔσκησιν* I conferred not yet it is plain by the Sense and Design of St. Paul, here that it principally relates to, I went into *Arabia*, his departure into *Arabia*, presently upon his conversion before he had consulted with any body being made use of, to shew that the Gospel he had received by immediate Revelation from Jesus Christ was compleat, and sufficiently instructed and inabled him to be a Preacher and an Apostle to the *Gentiles*, without borrowing any thing from any Man, in order thereunto, no not with any of the Apostles no one of whom he saw till three years after.

18. † *Three years*, i. e. from his conversion.

22. * In Christ, i. e. Believing in Christ see *Rom. XVI. 7.*

† This which he so particularly takes notice of, does nothing to the proving that he was a true Apostle, but serves very well to shew that in what he Preached he had no communication with those of his own Nation, nor took any care to please the *Jews*.

C

CHAP.

GALATIANS.

CHAP. II.

PARAPHRASE.

TEXT.

1. **T**hen fourteen years after I went up again to *Jerusalem*, with *Barnabas*, and took *Titus* also
2. with me. And I went up by Revelation, and there laid before them the Gospel which I Preach-
3. ed to the *Gentiles*, but privately to those who were of Note and Reputation amongst them, least the pains that I have already taken || or
4. should take in the Gospel, should be in vain †. But though I communicated the Gospel which I Preach'd to the *Gentiles*, to the Eminent Men of the Church at *Jerusalem*, yet neither * *Titus*, who was with me, being a *Greek* was forced to be Circumcised. Nor † did I yield any thing one Moment by way of Subjection to the Law, to those false Brethren who by an unwary admittance were slyly crept in to Spy out our Liberty from the Law, which we have under the Gospel:

Then fourteen years 1 after, I went up again to *Jerusalem*, with *Barnabas*, and took *Titus* with me also. And 2 I went up by revelation, and communicated unto them that gospel which I preach among the *Gentiles*, but privately to them which were of reputation, lest by any means I should run, or had run in vain. But neither *Titus*, who 3 was with me, being a *Greek*, was compelled to be circumcised: And 4 that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might

NOTES.

† *I communicated.* The Conference he had in private with the chief of the Church of *Jerusalem*, concerning the Gospel which he preach'd among the *Gentiles*, seems not to have been barely concerning the Doctrine of their being free from the Law of Moses: That had been openly and hotly disputed at *Antioch*, and was known to be the business they came about to *Jerusalem*; but it is probable it was to explain to them the whole Doctrine he had received by Revelation, by the Fullness and Perfection whereof, (For it is said v. 6 that in that Conference they added nothing to it) and by the Miracle he had done in Confirmation of it (see v. 8.) they might see and own what he Preached to be the Truth, and him to be one of themselves, both by Commission and Doctrine, as indeed they did. *αὐτῷ τὴν ἐξουσίαν*, signifies those at *Jerusalem*. *καὶ ἰσχυρῶς* are exegetical, and shew the particular manner and Persons, import *nempe privatim eminentioribus*. 'Twas enough to his purpose to be owned by those of greatest Authority, and so we see he was by *James*, *Peter*, and *John*, v. 9. and therefore it was safest and best to give an account of the Gospel he preach'd in private to *them*, and not publickly to the whole Church.

|| *Running St.* Paul uses for *taking Pains* in the Gospel. See *Col. ii. 16*. A Metaphor, I suppose, taken from the Olympick Games, to express his utmost Endeavours to prevail in the propagating the Gospel.

* *In vain* he seems here to give two Reasons why at last after 14 Years, he communicated to the Chief of the Apostles at *Jerusalem* the Gospel that he Preach'd to the *Gentiles*, when as he shews to the *Galatians* he had formerly declined all Communication with the convert *Jews*. 1. He seems to intimate that he did it by Revelation. 2. He gives another reason, *viz.* That if he had not communicated as he did with the leading Men there, and satisfied them of his Doctrine and Mission, his Opposers might unsettle the Churches he had, or should plant, by urging that the Apostles knew not what it was that he Preached, nor had ever owned it for the Gospel, or him for an Apostle. Of the readiness of the Judaizing Seducers to take any such Advantage against him, he had lately an Example in the Church of *Corinth*.

that

GALATIANS.

11

Chap. II.

TEXT.

PARAPHRASE.

5 bring us into Bondage :
To whom we gave place
by subjection, no not
for an hour; that the
truth of the Gospel
might continue with
6 you. But of these, who
seemed to be somewhat,
(whatsoever they were,
it maketh no matter to
me : God accepteth no
mans person) for they
who seemed to be some-
what, in conference ad-
ded nothing to me.
7 But contrariwise, when
they saw that the Gos-
pel of the uncircumcisi-
on was committed unto
me, as the Gospel of
the circumcision was

that they might bring us into Bondage * to the
Law. But I stood my ground against it, that the
truth || of the Gospel might remain * among you.
But as for those † who were really * Men of Emi-
nency and Value, what they were heretofore || it
matters not at all to me, God accepts not the
person of any Man, but Communicates the Gospel
to whom he pleases, as he has done to me by Re-
velation, without their help; for in their Conference
with me they added nothing to me, they taught
me nothing new, nor that Christ had taught me
before, nor had they any thing to object against
what I Preached to the Gentiles. But on the
contrary, James, Peter and John, who were of Re-
putation, and justly esteem'd to be Pillars, percei-

NOTES.

3 † *οὐκ ἠνάγκασεν* is rightly translated, *was not compelled* a plain Evidence to the Galatians that the circumcising of the convert Gentiles, was no part of the Gospel which he laid before these Men of Note, as what he Preach'd to the Gentiles. For if it had, Titus must have been circumcised; for no part of his Gospel was blamed, or alter'd by them, v. 6. Of what other use his mentioning this of Titus here can be, but to shew to the Galatians, that what he Preach'd contain'd nothing of circumcising the convert Gentiles, it is hard to find. If it were to shew that the other Apostles, and Church at Jerusalem dispensed with Circumcision, and other ritual Observances of the Mosaical Law, that was needless, for that was sufficiently declared by their Decree, Acts xv, which was made and communicated to the Churches before this Epistle was writ, as may be seen, Acts xvi. 4. much less was this of Titus of any force to prove that St. Paul was a true Apostle, if that were what he was here labouring to justify. But considering his Aim here to be the clearing himself from a Report that he Preach'd up circumcision there, could be nothing more to his purpose than this instance of Titus, whom, uncircumcised as he was, he took with him to Jerusalem, uncircumcised he kept with him there, and uncircumcised he took back with him when he returned. This was a strong and pertinent Instance to persuade the Galatians that the Report of his preaching circumcision was a meer aspersion.

4 * Bondage. What this Bondage was, see Acts xv. 1, 5, 10.

5 † *οὐδὲ* Neither. In the 3d v. according to Propriety of Speech, ought to have a *Nor* to answer it, which is the *οὐδὲ* *Nor*, here, which is taken, answers the Propriety of the Greek, and very much clears the Sense *οὐδὲ* Titus *ἠνάγκασεν* *οὐδὲ* *οὐκ ἠνάγκασεν*. Neither was Titus compelled, nor did we yield to them a Moment.

* Might remain among you. Here he tells the reason himself why he yielded not to those Judaizing False Brethren: It was that the True Doctrine which he had Preach'd to the Gentiles, of their freedom from the Law might stand firm. A convincing Argument to the Galatians that he Preach'd not circumcision.

† *ὑποτάξας* by Subjection. The point those false Brethren contended for was that the Law of Moses, was to be kept, see Acts. xv. 5. St. Paul who on other Occasions was so complaisant that to the Jews he became as a Jew, to those under the Law as under the Law, (See 1 Cor. ix. 19—22) yet when subjection to the Law was claim'd as due in any case, he would not yield the least matter, this I take to be his meaning of *οὐκ ἠνάγκασεν* *τῷ ὑποτάξας* for where compliance was desired of him upon the Account of Expedience and not of Subjection to the Law, we do not find him stiff and inflexible as may be seen Acts. xxi. 18—26. which was after the Writing of this Epistle.

PARAPHRASE.

TEXT.

- ving that the Gospel * which was to be Preach'd to the *Gentiles*, was committed to me, as that which was to be Preach'd to the *Jews*; was committed to *Peter*. (For he that had wrought powerfully * in *Peter* to his Executing the Office of an Apostle to the *Jews*, had also wrought powerfully in me in my application and Apostleship, to the *Gentiles*). And knowing * the favour that was bestowed on me, gave me and *Barnabas* the right Hand † of Fellowship, that we should Preach the Gospel to the *Gentiles*, and they to the Children of *Israel*. All that they proposed was, that we should remember to make Collections among the *Gentiles*, for the Poor Christians of *Judea*, which was a thing that of my self I was forward to do. But when *Peter* came to *Antioch*,
8. unto *Peter*. (For he that wrought effectually in *Peter* to the Apostleship of the circumcision, the same was mighty in me towards the *Gentiles*). And when *James*, *Cephas*, and *John*, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and *Barnabas* the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor;
- 9.
- 10.
- 11.

NOTES.

* *The truth of the Gospel*. By it he means here the Doctrine of Freedom from the Law, and so he calls it again v. 14. and Ch. III. 1. IV. 19. v. 7.

4. 5. *And that, To whom*. There appears a manifest difficulty in these two Verses, which has been observed by most Interpreters and is by several ascribed to a redundancy which some place in *N* in the beginning of v. 4. and others to *of* in the beginning of v. 5. The relation between *N* v. 3. and *N* v. 5. methinks puts an easy end to the doubt by the shewing St. Paul's sense to be that he neither circumcised *Titus*, Nor yielded in the least to the false Brethren, he having told the *Galatians* that upon his laying before the Men of most Authority in the Church at *Jerusalem* the Doctrine which he Preach'd, *Titus* was not circumcised, he as a farther Proof of his not Preaching circumcision, tells them, how he carried it towards the false Brethren whose design it was to bring the convert *Gentiles* into Subjection to the Law. And or Moreover (for so *N* often signifies) says he in regard to the false Brethren &c. Which way of entrance on the matter would not admit of *N* after it to answer *N* v. 3. which was already writ, but without *of*; the negation must have been expressed by *ne*, as any one will perceive who attentively reads the Greek Original. And thus *of* may be allowed for an *Hebrew* Pleonasm, and the reason of it to be the preventing the former *N* to stand alone to the disturbance of the Sense.

† 6. He that considers the beginning of this v. *ἀπὸ δὲ ἡμῶν ἀκούσαντες* with regard to the *Διὰ τὸ καὶ τὸ ἑαυτοῦ* in the beginning of the 4th v. will easily be induced by the Greek Idiom to conclude, that the Author by these beginnings, intimates a plain distinction of the matter separately treated of, in what follows each of them (*viz.*) what passed between the false Brethren and him, contained in v. 4 and 5. and what passed between the Chief of the Brethren and him contained v. 6—10. And therefore some (and I think with reason) introduce this v. with these Words, *Thus we behaved our selves towards the false Brethren: But &c.*

GALATIANS.

13

TEXT.

PARAPHRASE.

Chap. II.

the same which I also
 11 was forward to do. But
 when Peter was come to
 Antioch, I withstood him
 to the face, because he
 12 was to be blamed. For
 before that certain
 came from James, he
 did eat with the Gentiles:
 but when they were
 come, he withdrew, and
 separated himself, fear-
 ing them which were
 of the circumcision.
 13 And the other Jews
 dissembled likewise with
 him; insomuch that
 Barnabas also was carri-
 ed away with their dis-
 14 simulation. But when
 I saw that they walked
 not uprightly, accord-
 ing to the truth of the
 gospel, I said unto Peter
 before them all, If thou,

I openly opposed * him to his Face. For indeed he
 was to be blamed. For he conversed there Famili-
 arly with the Gentiles, and Eat with them till
 some Jews came thither from James, then he with-
 drew and separated from the Gentiles, for fear of
 those who were of the Circumcision: And the rest
 of the Jews joined also with him in this Hypocrisie,
 insomuch that Barnabas himself was carried away
 with the Stream, and dissembled as they did. But
 when I saw they conformed not their conduct to
 the truth † of the Gospel, I said unto Peter before
 them all: If thou being a Jew takest the liberty
 sometimes to live after the manner of the Gen-
 tiles, not keeping to those Rules which the
 Jews observe, why dost thou constrain the Gentiles
 to conform themselves to the Rites, and Manner
 of living of the Jews? We who are by Nature Jews,
 Born under the instruction and guidance of the

12.

13.

14.

15.

NOTES.

* Every body sees that there is something to be supplied to make up the Sense, most com-
 mentators that I have seen add these Words: *I learned nothing*. But then that enervates the
 reason that follows. *For in conference they added nothing to me*, giving the same thing as a reason
 for it self, and making St. Paul talk thus, *I learnt nothing of them: for they taught me nothing*.
 But it is very good reasoning and suited to his purpose, that it was nothing at all to him, how
 much those great Men, were formerly in Christs favour; This hindred not but that God who
 was no respecter of Persons might reveal the Gospel to him also, as 'twas evident he had done
 and that in its full perfection. For those great Men the most eminent of the Apostles had no-
 thing to add to it or except against it. This was proper to perswade the Galatians, that he no
 where in his Preaching receded from that Doctrine of Freedom from the Law, which he had
 Preach'd to them, and was satisfied it was the truth even before he had conferred with these A-
 postles. The bare supplying of *οι* in the beginning of the Verse, takes away the necessity of
 any such Addition. Examples of the like Elleipses we have Mar. xxvii. ο. where we read
και υμων for *οι και υμων* and John xvi. 17. *εν υμιν* for *οι εν υμιν* and so
 here taking *και των δοκουντων* to be for *οι και των δοκουντων* all the difficulty is removed,
 and St. Paul having in the foregoing Verse, ended the Narrative of his deportment towards
 the false Brethren, he here begins an Account of what passed between him and the Chief of
 the Apostles.

† *οι δοκουντες* *ειναι τι* our Translation renders *who seemed to be somewhat*, Which howe-
 ver it may answer the Words, yet to an English Ear it carries a diminishing and ironical Sense,
 contrary to the meaning of the Apostle who speaks here of those for whom he had a real esteem
 and were truly of the first Rank, for it is plain by what follows that he means Peter, James, and
 John. Besides *οι δοκουντες* being taken in a good Sense v. 2d and Translated, *those of Re-*
putation the same Expression should have been kept to in rendring v. 6. and 3. where the same
 Term occurs again three times, and may be presumed in the same Sense that it was at first used
 in v. 2.

Law

GALATIANS.

PARAPHRASE.

TEXT.

16. Law* Gods peculiar People, and not of the unclean and profligate Race of the *Gentiles* abandoned to Sin and Death. Knowing that a Man cannot be justified by the Deeds of the Law, but solely by Faith, in Jesus Christ, even we have put ourselves upon believing on him and imbraced the profession of the Gospel for the attainment of justification by Faith, in Christ, and not by the works of the Law: But if we seek to be justified in Christ,
17. even we our selves also are found unjustified Sinners, † (for such are all those who are under the Law, which admits of no Remission nor Justification), is Christ therefore the Minister of Sin? Is the dispensation by him a dispensation of Sin, and not of Righteousness? Did he come into the World that those who believe in him should still remain Sinners, *i. e.* under the Guilt of their Sins, without the benefit of justification?
38. By no means. And yet certain it is, if I* who

being a Jew, livest after the manner of *Gentiles*, and not as do the *Jews*, why compellest thou the *Gentiles* to live as do the *Jews*? We who are *Jews* by nature and not sinners of the *Gentiles*, Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the Law: for by the Works of the Law shall no flesh be justified. But if while we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the minister of sin? God

NOTES.

* *Peter, James, and John*; who 'tis manifest by v. 9. are the Persons here spoken of, seem of all the Apostles to have been most in esteem and favour with their Master during his conversation with them on Earth. See *Mar.* v. 37. ix. 2. xiv. 33. ? "But yet that, says St. Paul, is of no moment now to me. The Gospel, which I Preach, and which God, who is no respecter of Persons, has been pleased to commit to me by immediate Revelation, is not the less true, nor is there any reason for me to recede from it in a Title. For these Men of the first Rank could find nothing to add, after, or gainsay in it? This is suitable to St. Paul's design here, to let the *Galatians* see that as he in his carriage had never favour'd circumcision so neither had he any reason by Preaching circumcision to forsake the Doctrine of Liberty from the Law, which he had Preached to them as a part of that Gospel which he had received by Revelation.

† *Empyrous working in*, may be understood here to signifie, both the operation of the Spirit upon the Mind of St. Peter, and St. Paul, in lending them the one to the *Jews*, the other to the *Gentiles*; and also the Holy Ghost bestowed on them whereby they were enabled to do Miracles for the confirmation of their Doctrine. In neither of which, St. Paul, as he shews, was inferior, and so had as Authentique a Seal of his Mission and Doctrine.

9. * *Kai And copulates John's knowing* in this v. with *John's seeing* v. 7. and makes both of them to agree with the Nominative Case to the Verb, *John gave* which is no other but *James, Cephas, and John*, and so justifies my transferring those Names to v. 7. for the more easy construction and understanding of the Text, though St. Paul defers the naming of them, till he is as it were against his Will forced to it before the end of his Discourse.

quitted

GALATIANS.

15
Chap. II.

TEXT.

PARAPHRASE.

18 forbid. For if I build
again the things which
I destroyed, I make my
19 self a transgressor. For
I through the Law
am dead to the Law,
that I might live unto
20 God. I am crucified
with Christ: Never-
theless I live; yet not
I, but Christ liveth in
me: and the life which

quitted the Law, † to put my self under the
Gospel, put my self again under the Law, I
make my self a Transgressor, I reassume again
the Guilt of all my Transgressions: which by
the Terms of that Covenant of Works, I can-
not be justified from. For by the tenor of the
Law, * it self, I by Faith in Christ am dis-
charged † from the Law that I might be appropri-
ated || to God, and live acceptably to him in his
Kingdom which he has now set up under his
Son. I a member of Christs body am crucified *

19

20

NOTES.

† The giving the right Hand was a Symbol amongst the Jews, as well as other Nations of
Accord and admitting Men into fellowship.

11. * *I opposed him.* From this opposition to St. Peter, which they suppose to be before the
Council at Jerusalem, some would have it that this Epistle to the Galatians was writ before that
Council, as if what was done before the Council could not be mentioned in a Letter writ after
the Council. They also contend that this Journey mentioned here by St. Paul, was not that
wherein he and Barnabas went up to that Council to Jerusalem, but that mentioned *Act. xi. 30.*
but this with as little ground as the former. The strongest Reason they bring is that, if this
Journey had been to the Council, and this Letter, after that Council, St. Paul, would not cer-
tainly have omitted to have mentioned to the Galatians, that degree. To which I answer 1st.
The mention of it was superfluous for they had it already, see *Act. xvi. 4. 2d.* The men-
tioning of it was impertinent to the design of St. Paul's Narrative here. For it is plain that
his aim in what he relates here of himself, and his past Actions is to shew that having received
the Gospel from Christ by immediate Revelation, he had all along Preached that and nothing
but that every where, so that he could not be supposed to have Preached Circumcision, or by
his Carriage to have shewn any Subjection to the Law. All the whole Narrative following
being to make good what he says, *Ch. I. 11.* That the Gospel which he Preached was not
accommodated to the humouring of Men; nor did he seek to please the Jews, (who were the
Men here meant) in what he taught. Taking this to be his aim we shall find the whole Ac-
count he gives of himself, for that 11 v. of *Ch. I.* to the end of this II. to be very clear and
easie, and very proper to invalidate the report of his Preaching Circumcision.

14. † *Ἀντίστασις ἀποστασίας* The truth of the Gospel is put here, for that freedom from the
Law of Moses, which was a part of the true Doctrine of the Gospel. For it was in nothing
else but their undue and timorous observing some of the Mosaical Rites, that St. Paul, here
blames St. Peter, and the other Judaizing Converts at Antioch. In this Sense he uses the
word *Truth*, all along through this Epistle, as *Ch. II. 5. 14. III. 1. V. 7.* insisting on it
that this Doctrine of freedom from the Law, was the true Gospel.

15. * *ὅτι ἡμεῖς Ἰουδαῖοι* Jews by Nature, What the Jews thought of themselves in contra-
distinction to the Gentiles, See *Rom. II. 17. 23.*

with

with him, but though I am thereby Dead to the Law, I nevertheless live, yet not I but Christ liveth in me, *i. e.* the Life which I now live in the Flesh, is upon no other Principle, nor under any other Law but that of Faith, in the Son of God † who loved me and gave himself for me.

21.

And in so doing I avoid frustrating the Grace of

I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace

21

NOTES.

17. * *Sinners*, These who are under the Law, having once Transgressed, remain always Sinners unalterably so in the Eye of the Law; which excludes all from justification. The Apostle in this place Argues thus; "We *Jews* who are by birth Gods Holy People, and not as the profligate *Gentiles*, abandon'd to all manner of pollution and uncleanness, not being nevertheless able to attain Righteousness by the deeds of the Law, have believ'd in Christ, that we might be justified by Faith in him. But if even we who have betaken our selves to Christ for justification, are our selves found to be unjustified Sinners, liable still to Wrath as also under the Law, to which we subject our selves, are, what deliverance have we from Sin by Christ? None at all: We are as much concluded under Sin and Guilt as if we did not believe in him. So that by joyning him and the Law together for justification, we shut our selves out from justification, which cannot be had under the Law, and make Christ the Minister of Sin, and not of Justification, which God forbid.

18. † Whether this be a part of what St. Paul said to St. Peter, or whether it be addressed to the *Galatians*, St. Paul, by speaking in his own name plainly declares, that if he sets up the Law again, he must necessarily be an Offender; whereby he strongly insinuates to the *Galatians* that he was no promoter of Circumcision, especially when what he says, *Ch. V. 2-4* is added to it.

19. * *By the tenor of the Law it self*. See *Rom. III. 21 Gal. III. 24, 25. IV. 21. &c.*

† Being discharged from the Law, St. Paul expresses by *Dead to the Law*, compare *Rom. VI. 14. with VII. 4.*

* *Live to God*. What St. Paul says here, seems to imply that living under the Law, was to live not acceptably to God, a strange Doctrine certainly to the *Jews*, and yet it was true now under the Gospel. For God having put his Kingdom in this World wholly under his Son, when he raised him from the Dead, all who after that would be his People in his Kingdom, were to live by no other Law, but the Gospel, which was now the Law of his Kingdom. And hence we see God cast off the *Jews* because sticking to their old Constitution they would not have this Man Reign over them: So that what St. Paul says here, is in effect this. "By believing in Christ I am discharg'd from the Mosaical Law, that I may wholly conform my self to the Rule of the Gospel which is now the Law, which must be owned and observed by all those who as Gods People will live acceptably to him? This I think is visibly his meaning, though the accustoming himself to Antitheses may possibly be the reason why after having said, *I am dead to the Law*, he expresses his putting himself under the Gospel by, *Living to God*.

20. † *Crucified with Christ*, See this explain'd *Rom. VII. 4. and VI. 2-14.*

TEXT.

PARAPHRASE.

of God: for if Righteousness come by the Law, then Christ is dead in vain.

God, I accept of the Grace * and forgiveness of God, as it is offered through Faith in Christ in the Gospel: But if I subject my self to the Law as still in force under the Gospel, I do in effect frustrate Grace. For if Righteousness be to be had by the Law, then Christ died to no purpose, there was no need of it. *

NOTES.

- * i. e. The whole management of my self is conformable to the Doctrine of the Gospel of justification in Christ alone, and not by the Deeds of the Law. This and the former verse seems to be spoken in opposition to St. Peter's owning a subjection to the Law of Moses, by his Walking mentioned v. 14.
- 21. † Grace of God, See Ch. I. 6, 7. to which this seems here opposed.
- * In vain, Read this explained in St. Paul's own Words, Ch. V. 3—6.

SECT. III.

CHAP. III. 1—5.

CONTENTS.

BY the account St. Paul has given of himself in the foregoing SECT. the *Galatians* being furnish'd with evidence sufficient to clear him in their Minds from the report of his Preaching Circumcision, he comes now, the way being thus open'd, directly to oppose their being Circumcised, and subjecting themselves to the Law. The first Argument he uses is, that they received the Holy Ghost and the Gifts of Miracles by the Gospel, and not by the Law.

D

PARA

PARAPHRASE.

TEXT.

1. **O** Ye foolish *Galatians* who hath cast a Mist before your Eyes that you should not keep to the Truth, † of the Gospel, you to whom the Sufferings and Death of Christ * upon the Cross, hath been by me so lively represented as if it had been
2. actually done in your Sight? This one thing I desire to know of you, did you receive the Miraculous Gifts of the Spirit, by the Works of the
3. Law, or by the Gospel Preach'd to you? Have you so little understanding that having begun in the reception of the Spiritual Doctrine of the Gospel, you hope to be advanced to higher degrees of Perfection, and to be compleated by the Law *?
4. Have you Suffered so many things in Vain, if at least you will render it in vain by falling off from the profession of the pure and uncorrupted Doctrine of the Gospel, and Apostatising to Judaism?
5. The gifts of the Holy Ghost that have been conferred upon you, have they not been conferred on you as Christians, professing Faith in Jesus Christ, and not as observers of the Law? And hath not he * who hath convey'd these Gifts to you, and done Miracles amongst you, done it as a Preacher and Professor of the Gospel, the *Jews* who stick in the Law of *Moses*, being not able by Virtue of that to do any such thing?

O Foolish *Galatians*, who hath bewitched you, that you should not obey the truth, before whose Eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of Faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the Flesh? Have ye suffered so many things in vain? If it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

NOTES.

1. † *Obey the Truth*. i. e. Stand fast in the Liberty of the Gospel, *Truth* being used in this Epistle as we have already noted *Ch. II. 14.* for the Doctrine of being free from the Law, which *St. Paul* had delivered to them. The Reason whereof he gives *Ch. V. 3*—5.

* *St. Paul* mentions nothing to them here but *Christ Crucified*, as knowing that when formerly he had Preach'd Christ crucified to them, he had shewn them, that by Christ's Death on the Cross believers were set free from the Law, and the Covenant of Works was remov'd to make way for that of Grace. This we may find him inculcating to his other Gentile Converts. See *Eph. II. 15, 16. Col. II. 14. 20.* And accordingly he tells the *Galatians Ch. V. 2. 4.* that if by Circumcision they put themselves under the Law, they were fallen from Grace, and Christ should profit them nothing at all. Things which they are supposed to understand at his Writing to them.

3. † It is a way of speaking very Familiar to *St. Paul*, in opposing the Law, and the Gospel, to call the Law *Flesh*, and the Gospel *Spirit*. The Reason whereof is very plain to any one conversant in his Epistles.

5. * *He*. The Person meant here by *ὁ ἐμψυχίζων* be that ministereth, and *Ch. I. 6.* by *ὁ καλῶν* be that called is plainly *St. Paul* himself, though out of modesty he declines naming himself.

SECT.

GALATIANS.

19
Ch. III.

SECT. IV.

CHAP. III. 6---18.

C O N T E N T S.

HIS next Argument against Circumcision and Subjection to the Law, is that the Children of *Abraham* entitled to the Inheritance and Blessing promised to *Abraham* and his Seed, are so by Faith and not by being under the Law, which brings a Curse upon those who are under it.

T E X T.

P A R A P H R A S E.

6 Even as *Abraham* believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the Children of *Abraham*. And the Scripture foreseeing that God would justify the Heathen through faith, preached before the gospel unto *Abraham*, saying, In thee shall all Nations be blessed. So then they which be of faith, are blessed with faithful *Abraham*. For as many as are of the works of the law, are under the

But to proceed. As *Abraham* believed in God, and it was accounted to him for Righteousness, so know ye that those who are of Faith, *i. e.* who rely upon God and his Promises of Grace, and not upon their own performances, they are the Children of *Abraham* who shall Inherit, and this is plain in the Scripture. For it being in the purpose of God to justify the *Gentiles* by Faith, he gave *Abraham* a foreknowledge of the Gospel in these Words: * *In thee all the Nations of the Earth shall be Blessed.* So that they who are of † Faith are blessed || with *Abraham*, who believed: But as many as are of * the works of the Law are under the || Curse. For it is written † *Cursed is every one who remaineth not in all things which are written*

6.
7.
8.
9.
10.

N O T E S.

8. * *Gen. XII. 3.*

9, 10. † *Of Faith and of the Works of the Law.* Spoken as of two Races of Men, the one as the genuin Posterity of *Abraham*, Heirs of the promise, the other not.

|| *Blessed and under the Curse.* Here again there is another Division (*viz.*) into the *Blessed* and those *under the Curse*, whereby is meant such as are in a State of Life or acceptance with God, or such as are exposed to his Wrath, and to Death, see *Deuter. XXX. 19.*

10. † Written *Deut. XXVII. 26.*

11. * *Hab. II. 4.*

12. † See *Act. XIII. 39.*

PARAPHRASE.

TEXT.

11. *in the Book of the Law to do them.* But that no Man is justified by the Law in the sight of God, is evident *for the just shall live by Faith,* * But the Law says not so, the Law gives not Life to those who believe † but the Rule of the Law is: *He that doth them shall live in them.* * Christ hath redeemed us from the Curse of the Law being made a Curse for us. For it is written † *Cursed is every one that Hangeth on a Tree.* That the blessing * promised to Abraham might come on the Gentiles through Jesus Christ; that we who are Christians might believing receive the Spirit that was promised. †
- 12.
- 13.
- 14.
15. Brethren this is a known and allowed Rule in Humane Affairs, that a promise, or compact though it be barely a Mans Covenant, yet if it be once ratified so it must stand, no Body can render it void or make any alteration in it. Now to Abraham and his Seed, were the promises made. God doth not say *and to Seeds* * as if he spoke of more Seeds than one, that were entitled to the promise upon different accounts, but only of one sort of Men, who upon one sole account were that Seed of Abraham which was alone meant and concerned in the promise; so that *unto thy Seed* † designed Christ, and his mystical Body || *i. e.* Those that become Members of him by Faith. This therefore
- 16.
- 17.

curse: For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: For, the just shall live by Faith. And the law is not of faith: But, The man that doeth them, shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a mans covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his Seed were the promises made

NOTES.

Lev. VIII. 15.

† 13. Deut. XXI. 23.

14. * Blessing. That Blessing v. 8, 9. 14. Justification v. 11. Righteousness v. 21. Life, v. 11. 12. 21. Inheritance, v. 18. Being the Children of God v. 26. are in effect all the same on the one side, and the curse v. 13. the direct contrary on the other side, so plain in St. Paul's discourse here, that no Body who reads it with the least attention will be in any doubt about it.

† Promised, St. Paul's Argument, to convince the Galatians, that they ought not to be Circumcised or submit to the Law from their having received the Spirit from him, upon their having received the Gospel which he Preached to them, v. 2. and stands thus: The Blessing promised to Abraham and to his Seed was wholly upon the account of Faith, v. 7. There were not different Seeds, who should Inherit the promise, The one by the works of the Law, and the other by Faith. For there was but one Seed which was Christ, v. 16. and those who

He saith not, And to seeds, as of many; but as of one, and to thy seed which is Christ.
 17 And this I say, *that* the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

I say that the Law which was not till 430 Years after, cannot disannul the Covenant that was long before made and ratified to Christ by God so as to set aside the promise. For if the right to the Inheritance be from the Works of the Law, it is plain that it is not founded in the promise to *Abraham*, as certainly it is. For the Inheritance was a Donation and free Gift of God, settled on *Abraham* and his Seed by promise.

NOTES.

should claim in and under him by Faith. Among those there was no distinction of *Jew* and *Gentile*. They, and they only, who believed, were all one and the same true Seed of *Abraham*; and Heirs according to the promise v. 28, 29. And therefore the promise made to the People of God, of giving them the Spirit under the Gospel, was performed only to those who believed in Christ. A clear Evidence that it was not by putting themselves under the Law, but by Faith in Jesus Christ, that they were the People of God, and Heirs of the Promise.

16. * *And to Seeds.* By Seeds St. Paul here visibly means the *is in many*, *Those of Faith* and the *is in many* *Those of the Works of the Law* spoken of above, v. 9, 10. As two distinct Seeds, or descendants claiming from *Abraham*.

† *Mystical Body* See v. 27.

* *And to thy Seed* See Gen. XII. 7. Repeated again in the following Chapters.

SECT. V.

CHAP. III. 19---25.

CONTENTS.

IN Answer to this objection, *To what then serveth the Law?* he shews that the Law was not contrary to the promise; But since all Men were Guilty of Transgression, v. 22. the Law was added to shew the *Israelites*, the fruit and inevitable consequence of their Sin, and thereby the necessity of betaking themselves to Christ; But as soon as Men have received Christ, they have attained the end of the Law, and so are no longer under it. This is a farther Argument against Circumcision.

If

PARAPHRASE.

TEXT.

18. If the Blessing and Inheritance be settled on *Abraham* and Believers, as a free Gift by Promise, and was not to be obtained by the deeds of the Law, to what purpose then was the Law? It was added
19. because the *Israelites*, the posterity of *Abraham*, were Transgressors * as well as other Men, to shew them their Sins, and the punishment and Death they incurred by them, till Christ should come who was that Seed into whom both *Jews* and *Gentiles* ingrafted by believing, become the People of God, and Children of *Abraham*, that Seed to which the promise was made. And the Law
20. was ordained by Angels in the Hand of a Mediator † whereby it is manifest, that the Law could not disanul the Promise; Because a Mediator is a Mediator between two party's concern'd, but God is but one * of those concerned in the promise.
21. If then the promised Inheritance come not to the Seed of *Abraham* by the Law, is the Law opposite, by the Curse it denounces against Transgressors, to the promises that God made of the blessing to *Abraham*? No by no means. For if there had been a Law given which could have put us in a State of Life, certainly Righteousness

For if the inheritance be of the law, it is no more of promise: But God gave it to *Abraham* by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: For if there had been a law given which could have given life, verily righteousness should have been

NOTES.

19. * That this is the meaning of, *because of Transgression*, the following part of this Section shews, wherein St. Paul argues to this purpose: The *Jews* were Sinners as well as other Men v. 22. The Law denouncing Death to all Sinners could save none v. 21. but was thereby useful to bring Men to Christ, that they might be justified by Faith, v. 24. See Ch. II. 15, 16.
† Mediator, See *Deut. V. 5. Lev. XXVI. 46.* Where it is said the Law made between God and the Children of *Israel* by the Hand of *Moses*.

20. * But God is one. To understand this verse we must carry in our Minds what St. Paul is here doing, and that from v. 17. is manifest that he is proving that the Law could not disanul the Promise, and he does it upon this known Rule, that a Covenant or Promise once ratified cannot be altered or disannulled by any other, but by both the Parties concerned. Now says he, God is but one of the Parties concerned in the promise; the *Gentiles* and *Israelites* together made up the other, v. 14. But *Moses* at the giving of the Law was a Mediator only between the *Israelites* and God, And therefore could not transact any thing to the disannulling the promise which was between God and the *Israelites* and *Gentiles* together, Because God was but one of the Parties to that Covenant; The other which was the *Gentiles* as well as *Israelites*, *Moses* should

GALATIANS.

23
Ch. III.

TEXT.

PARAPHRASE.

22 by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might

should have been by Law †. But we find the quite contrary by the Scripture, which makes no distinction betwixt Jew and Gentile in this respect, but has shut up together all Mankind, * Jews and Gentiles under Sin † and Guilt, that the blessing which was promised to that which is Abraham's true and intended Seed by Faith * in Christ, might be given to those who believe. But before Christ and the doctrine of Justification by Faith † in him came, we Jews were shut up as a company of Prisoners together under the custody and inflexible Rigor of the Law, unto the coming of the Messiah, when the Doctrine of justification by Faith in him should be revealed. So that the Law by its severity served as a School-master to bring us to Christ, that

22.

23.

24.

NOTES.

appeared or transacted not for. And so what was done at Mount Sinai by the Mediation of Moses could not affect a Covenant made between Parties; whereof one only was there. How necessary it was for St. Paul to add this, we shall see, if we consider that without it, his Argument of 430 years distance would have been deficient and hardly conclusive. For if both the Parties concerned in the promise had transacted by Moses the Mediator, (as they might if none but the Nation of the Israelites had been concerned in the promise made by God to Abraham) they might by mutual consent have alter'd or set aside the former promise, as well four hundred years as four days after. That which hindered it was, that at Moses's Mediation at Mount Sinai God who was but one of the Parties to the Promise, was present. But the other party Abraham's Seed consisting of Israelites and Gentiles together was not there, Moses transacted for the Nation of the Israelites alone, The other Nations were not concern'd in the Covenant made at Mount Sinai, as they were in the promise made to Abraham and his Seed, which therefore could not be disannul'd without their consent. For that both the promise to Abraham and his Seed, and the Covenant with Israel at Mount Sinai was National, is in it self Evident.

21. * *ζωοποίησιν* Put into a state of Life. The Greek Word signifies to make alive. St. Paul considers all Men here, as in a Mortal State, and to be put out of that Mortal State into a State of Life, he calls being made alive. This he says the Law could not do, because it could not confer Righteousness.

† *ἐν νόμῳ* by Law, i. e. by Works or Obedience to that Law, which tended towards Righteousness as well as the Promise, but was not able to reach or confer it. See Rom. VIII. 3. i. e. Frail Men were not able to attain Righteousness by any exact Conformity of their actions to the Law of Righteousness.

22. * *Τὰ ὅληα* All, is used here for All Men. The Apostle Rom. III. 9. and 19 expresses the same thing by *πάντες* all Men and *ὅλη ἡ κτίσις* all the world But speaking in the Text here of the Jews in particular, he says, *ὡς* meaning those of his own Nation as is Evident from 24. 24.

† Under Sin, i. e. rank them all together, as one guilty race of Sinners. See this proved Rom. III. 9. l. 18. &c. To the same purpose of putting both Jews and Gentiles into one State, St. Paul uses *συνάνατον τρόπον* but shut them up all together Rom. XI. 22.

we

25. we might be justified by Faith. But Christ being come, and with him the Doctrine of Justification by Faith, we are set free from this Schoolmaster, there is no longer any need of him.

be justified by faith. But after that faith is come, we are no longer under a school-master. 25

NOTES.

† The thing promised in this Chapter sometimes called *Blessing* v. 9. 14. Sometimes *Inheritance* 18. Sometimes *Justification* v. 11. 24. Sometimes *Righteousness* v. 21. and sometimes *Life* 11. 21.

* By Faith, see v. 14.

23. † Justification by Faith, see v. 24.

SECT. VI.

CHAP. III. 26---29.

CONTENTS.

As a farther Argument to dissuade them from Circumcision, he tells the *Galatians* that by Faith in Christ, all, whether *Jews* or *Gentiles*, are made the Children of God, and so they stood in no need of Circumcision.

PARAPHRASE.

TEXT.

26. For ye are * all the Children of God by Faith in Christ Jesus. For as many of you as have been Baptized into Christ have put on † Christ.
27. There is no distinction of *Jew* or *Gentile*; of Bond
28. and of Free; there is neither male nor female.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. 26

NOTES.

26. * All, i. e. Both *Jews* and *Gentiles*.

25. † Put on Christ. This, which at first sight may seem a very bold Metaphor, if we consider what St. Paul has said v. 16. and 26. is admirably adapted to express his Thoughts in few Words, and has a great grace in it. He says v. 16. that the Seed to which the promise was made, was but one and that one was Christ. And v. 26. he declares that by Faith in Christ they all become the Sons of God. To lead them into an easy conception how this is done, he here tells

OR

TEXT.

PARAPHRASE.

male: For ye are all
one in Christ Jesus:
29 And if ye be Christs,
then are ye Abraham's
seed, and heirs accord-
ing to the promise.

or Free; of Male or Female: For ye are all one
Body making up one Person in Christ Jesus. And
if ye are all one in Christ Jesus * ye are the true ones,
Seed of Abraham, and Heirs according to the pro-
mise.

29.

NOTES.

them, that by taking on them the profession of the Gospel, they have as it were put on Christ so that to God now looking on them there appears nothing but Christ. They are, as it were, cover'd all over with him, as a Man is with the Cloathes he hath put on. And hence he says in the next verse that they are all one in Christ Jesus, as if there were but that one Person.

29. * The Clermont Copy reads *And if ye are one in Christ Jesus* more suitable as it seems to the Apostles Argument. For v. 28 he says *they are all one in Christ Jesus*, from whence the inference in the following Words of the Clermont Copy is Natural. And if ye be one in Christ Jesus, then are ye Abraham's Seed and Heirs according to Promise.

SECT. VII.

CHAP. IV.

CONTENTS.

IN the first part of this Section he farther shews, that the Law was not against the promise in that the Child is not disinherited by being under Tutors. But the chief design of this Section is to shew that though both *Jews* and *Gentiles* were intended to be the Children of God, and Heirs of the Promise by Faith in Christ, yet they both of them were left in Bondage, the *Jews* to the Law, v. 31 and the *Gentiles* to false Gods, v. 8. till Christ in due time came to redeem them both; and therefore it was folly in the *Galatians*, being redeem'd from one Bondage, to go backwards, and put themselves again in a state of Bondage, though under a new Master.

E

Now

1. NOW I say that the Heir as long as he is a
2. Child differeth nothing from a Bondman,
3. though he be Lord of all; but is under Tutors
4. and Guardians, until the time prefix'd by his Fa-
5. ther? So we * Jews whilst we were Children
6. were in Bondage under the Law † But when the
7. time appointed for the coming of the Messias was
8. accomplished † God sent forth his Son made of a
Woman, and Subjected to the Law; that he
might redeem those who were under the Law, and
set them free from it, that we who believe might
be put out of the State of Bondmen into that of
Sons. Into which State of Sons it is Evident
that you Galatians who were heretofore Gentiles
are put, for as much as God hath sent forth his
Spirit, * into your Hearts which inables you to
Cry Abba Father, so that thou art no longer a
Bondman but a Son: And if a Son then an Heir
* of God or of the promise of God through Christ.
But then, i. e. before ye were made the Sons of
God by faith in Christ, now under the Gospel, ye
not knowing God were in Bondage to those who

NOW I say, the 1
Heir as long 2
as he is a child, dif- 3
fereth nothing from a 4
servant, though he be 5
lord of all. But is un- 6
der tutors and gover- 7
nours, until the time 8
appointed of the father. 9
Even so we, when we 10
were Children, were in 11
bondage under the ele- 12
ments of the world: 13
But when the fulness of 14
the time was come, God 15
sent forth his Son made 16
of a woman, made un- 17
der the law, To redeem 18
them that were under 19
the law, that we might 20
receive the adoption of 21
sons. And because ye 22
are sons, God hath sent 23
forth the Spirit of his 24
Son into your hearts, 25
crying Abba, Father. 26
Wherefore thou art no 27
more a servant, but a 28
son; and if a son, then 29
an heir of God through 30
Christ. Howbeit, then 31
when ye knew not God, 32
ye did service unto them 33
which by nature are no 34
gods.

NOTES.

* Bondman, for *servant* signifies and unless it be so Translated v. 7. & Bondage v. 3. 7. will scarce be understood by an English Reader, but St. Paul's Sense will be lost to one who by *servant* understands not one in a State of Bondage.

3. † We. 'Tis plain St. Paul speaks here in the name of the Jews or Jewish Church, which though Gods peculiar People, yet was to pass its Nonage (so St. Paul calls it) under the restraint and tutorage of the Law, and not to receive the possession of the promised Inheritance till Christ came.

* The Law he calls here *elements of the world*. Elements or rudiments of the world. Because the observances and discipline of the Law, which had Restraint and Bondage enough in it, led them not beyond the things of this World, into the possession or taste of their Spiritual and Heavenly Inheritance.

6. † The same Argument of proving their Son-ship from their having the Spirit St. Paul uses to the Romans Rom. VIII. 16. And he that will read 2 Cor. IV. 17—5. 6. and Eph. 1. 14—14. will find that the Spirit is look'd on as the Seal and Assurance of the Inheritance of Life to those who have received the adoption of Sons as St. Paul speaks here v. 5. The force of

were

- 9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years,
- 10 I am afraid of you, lest I have bestowed upon you labour in vain.

were in truth no Gods. But now that ye know God, ye rather that ye are known and taken into favour * by him, how can it be that you who have been put out of a State of Bondage into the Freedom of Sons, should go backwards, and be willing to put your selves under the weak and beggarly Elements of the World into a State of Bondage again? Ye observe Days, and Months and Times, and Years, in Compliance, with the Mosaical institution. I begin to be afraid of you, and to be in doubt whether all the Pains I have taken about you, to set you at Liberty in the freedom of the Gospel will not prove lost Labour.

NOTES.

the Argument seems to lie in this, that as he that has the Spirit of a Man in him has an Evidence that he is the Son of a Man, so he that hath the Spirit of God has thereby an Assurance that he is the Son of God. Conformable hereunto the opinion of the Jews was, that the Spirit of God was given to none but themselves, they alone being the People or Children of God, for God calls the People of Israel his Son, Exod. IV. 22. 23. And hence we see that when to the Astonishment of the Jews the Spirit was given to the Gentiles, the Jews no longer doubted that the Inheritance of Eternal Life was also conferred on the Gentiles. Compare Acts X. 44—48. with Acts XI. 15—18.

7. † St. Paul from the Galatians having received the Spirit (as appears Ch. III. 2.) argues that they are the Sons of God without the Law, and consequently Heirs of the Promise without the Law. For says he v. 2—6. the Jews themselves were said to be redeemed from the Bondage of the Law by Jesus Christ, that as Sons they might attain to the Inheritance. But you Galatians, says he, have by the Spirit that is given you by the Ministry of the Gospel an Evidence that God is your Father, and being Sons are free from the Bondage of the Law, and Heirs without it. The same sort of reasoning St. Paul uses to the Romans VIII. 14—17.

9. * Known. It has been before observed how apt St. Paul is to repeat his Words though something varied in their signification. We have here an other instance of it, having said, ye have known God, he subjoyns or rather are known of him in the Hebrew latitude of the word known, in which Language it sometimes signifies knowing with Choice and Approbation. See Acts III. 2. 1. Cor. VIII. 3.

† The Law is here called weak, because it was not able to deliver a Man from Bondage and Death, into the glorious liberty of the Sons of God Rom. VIII. 1—3. And it is called beggarly because it kept Men in the poor Estate of Pupils from the full possession and enjoyment of the Inheritance, v. 1—3.

* The Apostle makes it matter of Astonishment how they who had been in Bondage to false Gods having been once set free could endure the thoughts of parting with their Liberty, and of returning into any sort of Bondage again, even under the mean and beggarly Rudiments of the Mosaical institution, which was not able to make them Sons, and instate them in the Inheritance. For St. Paul v. 7. expressly opposes Bondage to Sonship, so that all who are not in the State of Sons are in the State of Bondage. *Mean again* cannot here refer to *beggarly Elements* which the Galatians had never been under hitherto, but to Bondage, which he tells them v. 8. they had been in to false Gods.

CHAP. IV. 12-----20.

CONTENTS.

HE presses them with the remembrance of the great kindness they had for him when he was amongst them, and assures them that they have no reason to be alienated from him, Though that be it, which the Judaizing Seducers aim at.

PARAPHRASE.

TEXT.

12. I beseech you Brethren, let you and I be as if we were all one. Think your selves to be very me; as I in my own Mind, put no difference at all between you and my self, you have done me
13. no manner of injury; On the contrary ye know that through infirmity of the Flesh, I heretofore
14. Preach'd the Gospel to you, and yet ye despised me not for the trial I underwent in the Flesh, * you treated me not with contempt and scorn: But you received me as an Angel of God, yea as
15. Jesus Christ himself. What benedictions * did you then pour out upon me? For I bear you Wit-
16. nesses had it been practicable you would have pulled out your very Eyes and given them me. But is it so that I am become your Enemies * in con-

Brethren, I beseech 12
you, be as I am; for I
am as ye are: ye have
not injured me at all.
Ye know how through 13
infirmity of the flesh, I
preached the gospel un-
to you at the first. And 14
my temptation which
was in my flesh ye de-
spised not, nor rejected;
but received me as an
Angel of God, even as
Christ Jesus. Where is 15
then the blessedness you
spoke of? for I bear you
record, that if it had been
possible, ye would have
plucked out your own
eyes, and have given
them to me. Am I there-
fore become your ene- 16
my, because I tell you
the truth?

NOTES.

14. * What this *weakness* and *trial in the Flesh* was since it has not pleased the Apostle to mention, it is impossible for us to know: But may be remarked here as an instance once for all, of that unavoidable obscurity of some passages in Epistolary Writings without any fault in the Author. For some things necessary to the understanding of what is Writ, are usually of course and justly omitted, because already known to him the Letter is writ to, and it would be sometimes Ungraceful, oftentimes Superfluous, particularly to mention them.

15. * The context makes this Sense of the Words so necessary and visible, that 'tis to be wonder'd how any one could over look it.

16. † Your Enemies. See Ch. I. 6.

tinuing

TEXT.

PARAPHRASE.

Ch. IV.

17 They zealously affect
you, but not well; yea,
they would exclude you,
that you might affect
18 them. But it is good to
be zealously affected al-
ways in a good thing,
and not only when I am
19 present with you. My
little children, of whom
I travail in birth again
until Christ be formed
20 in you, I desire to be
present with you now,
and to change my voice,
for I stand in doubt of
you.

tinuing to tell you the truth? They who would
make you of that mind shew a warmth of affection
to you: But it is not well. For their business is
to exclude me, that they may get into your af-
fection. It is good to be well and warmly affected
towards a good Man * at all times, and not barely
when I am present with you. My little Children,
for whom I have again the pains of a Woman in
Child-birth till Christ be formed in you, * i.e. till
the true Doctrine of Christianity be settled in your
minds. But I would willingly be this very Mo-
ment with you, and change * my discourse as I
should find occasion. For I am at a stand about
you and know not what to think of you.

17.

18.

19.

20.

NOTES.

18. * That by *καλῶ* he here means a Person and himself, the scope of the Context evinces. In the six preceding Verses he speaks only of himself and the change of their Affection to him since he left them. There is no other thing mentioned as peculiarly deserving their affection to which the Rule given in this Verse could refer. He had said v. 17. *ζηλοῦν ὑμᾶς* they affect you, and *ὑμεῖς ἀντὶς ζηλοῦτε* that you might affect them, this is only of Persons, and therefore *καλῶς* *ἐν καλῶ* which immediately follows may best be understood of a Person, else the following part of the verse though joined by the copulative *καὶ* and, will make but a dis-jointed Sense with the preceding. But there can be nothing plainer, nor more coherent than this, which seems to be St. Paul's Sense here. You were very affectionate to me when I was with you. You are since estranged from me, it is the Artifice of the Seducers that have coold you to me. But if I am the good Man you took me to be, you will do well to continue the Warmth of your Affection to me, when I am absent, and not to be well affected towards me, only when I am present among you. Though this be his meaning, yet the way he has taken to express it is much more Elegant, Modest and Graceful. Let any one read the Original and see whether it be not so.

19. * If this verse be taken for an entire sentence by it self, it will be a parenthesis and that not the most necessary or congruous that is to be found in St. Paul's Epistles or *N* But must be left out as we see it is in our Translation. But if *παιδια μου* my little Children be joyn'd on by apposition to *ὑμᾶς* you, the last word of the foregoing verse, and so to the two verses 18 and 19. be read as one Sentence the 20 v. with *N* But, in it follows very Naturally. But as we now read in our English Bible *N* But is forced to be left out, and the 20th v. stands alone by it self, without any connection with what goes before, or follows.

20. † *Ἀλλάξαν φωνῆν* to change the Voice seems to signify the speaking higher or lower; changing the tone of the Voice suitably to the matter, one delivers v. g. whether it be advice, or commendation, or reproof &c. For each of these have their distinct Voices, St. Paul wishes himself with them that he might accommodate himself to their present condition and circumstances which he confesses himself to be Ignorant of and in doubt about.

SECT.

GALATIANS.

SECT. IX.

CHAP. IV. 21---V. 1.

CONTENTS.

HE exhorts them to stand fast in the liberty with which Christ hath made them free, shewing those who are so Zealous for the Law, that if they mind what they read in the Law, they will there find, that the Children of the promise, or of the new *Jerusalem* were to be free; but the Children after the Flesh, of the *Earthly Jerusalem*, were to be in Bondage, and to be cast out, and not to have the Inheritance.

PARAPHRASE.

TEXT.

21. Tell me you that would so fain be under the Law, do you not acquaint your selves with what is in the Law either by reading* it, or having it read in your Assemblies. For it is there written* *Abraham* had two Sons, one by a Bondmaid, the other by a free Woman, but he that was of the Bondwoman was Born according to the Flesh, in the ordinary course of Nature; but he that was of the Free Woman, *Abraham* had by Virtue of the Promise after he and his Wife were past the hopes of another Child. These things have an Allegorical meaning, For the two Women are the two Covenants, the one of them delivered from Mount *Sinai* and is represented by *Agar* who produces
- Tell me, ye that desire 21
to be under the law, do
ye not hear the law? 22
For it is written, that
Abraham had two Sons; 23
the one by a bond-maid,
the other by a free wo-
man. But he who was of 24
the bond-woman, was
born after the flesh:
but he of the free wo-
man was by promise.
Which things are an
allegory; for these are 24
the two covenants; the
one from the mount
Sinai, which gendreth
to bondage, which is
Agar.

NOTES.

21. † The Vulgar has after some Greek Manuscripts Read.

22. * Written there (viz.) Gen. XVI. 25. XXI. 1. The term Law in the foregoing v. com-
prehends the five Books of *Moses*.

27. Written (viz.) *Isai*. LIV. 1.

29. * Ο γάρ οὐτος γέννηται Born after the Flesh and τὸν ἄρα πνεῦμα Born after the Spirit. These expressions have in their Original brevity with regard to the whole view wherein St. Paul uses them an admirable Beauty and Force which cannot be retained in a Paraphrase.

GALATIANS

38
Ch. IV.

TEXT.

PARAPHRASE.

25 For this *Agar* is mount
Sinai in *Arabia*, and an-
swereth to *Jerusalem*
which now is, and is in
bondage with her chil-
26 dren. But *Jerusalem*
which is above, is free,
which is the mother of
us all. For it is writ-
27 ten, Rejoyce thou bar-
ren that bearest not;
break forth and cry,
thou that travailest not:
for the desolate hath
many more children
than she which hath an
28 husband. Now we bre-
thren, as *Isaac* was, are
the children of promise.
29 But as then he that was
born after the flesh,
persecuted him that was
born after the Spirit, e-
30 ven so it is now. Never-
theless, what saith the
Scripture? Cast out
the bond-woman and
her son: for the son of
the bond-woman shall
not be heir with the
son of the free-woman.
31 So then, brethren, we
are not children of the
bond-woman, but of
the free.
1 Stand fast therefore
in the liberty where
with Christ hath made
us free, and be not in-
tangled again with the
yoke of bondage.

her Issue into Bondage. (For *Agar* is Mount *Sinai*
in *Arabia*) and answers to *Jerusalem* that now is,
and is in Bondage with her Children. But the
Heavenly *Jerusalem* which is above, and answers
to *Sarah* the Mother of the promised Seed is free,
the Mother of us all, both *Jews* and *Gentiles*,
who believe. For it was of her that it is written
* Rejoyce thou barren that bearest not; break out into
loud acclamations of Joy, thou that hast not the tra-
vails of Child-birth, for more are the Children of
the desolate than of her that hath an Husband. And
'tis we, my brethren, who, as *Isaac* was, are the
Children of Promise. But as then *Ismael* who
was Born in the ordinary course of Nature, Per-
secuted *Isaac*, who was Born by an extraordinary
Power from Heaven, working Miraculously * so
is it now: But what saith the Scripture † Cast out
the Bond-woman and her Son. For the Son of the
Bond-woman shall not share the Inheritance with the
Son of the Free-woman: So then Brethren, we
who believe in Christ are not the Children of the
Bond-woman; but of the Free: † Stand fast
therefore in the liberty wherewith Christ hath
made you Free and do not put on again a Yoke
of Bondage by putting your selves under the Law.

25.

26.

27.

28.

29.

30.

31.

V. II.

NOTES.

30. * Scripture (viz.) Gen. XXI. 10.
31. † The Apostle by this allegorical History sheweth the *Gentile* that they who are Sons
of *Agar*, i.e. under the Law given at Mount *Sinai* are in Bondage, and intended to be cast
out, the Inheritance being designed for those only, who are the Free born Sons of God under
the Spiritual Covenant of the Gospel. And thereupon he exhorteth them in the following words
to preserve themselves in that State of Freedom.

S E C T.

GALATIANS.

SECT. X.

CHAP. V. 2---13

CONTENTS.

IT is evident from verse 11. that the better to prevail with the *Galatians* to be circumcised, it had been reported that St. Paul himself Preached up Circumcision. St. Paul without taking express notice of this Calumny, Ch. I. 6—II. 21. gives an account of his past Life in a large train of Particulars which all concur to make such a Character of him, as renders it very incredible, that he should ever declare for the Circumcision of the *Gentile* converts, or for their submission to the Law. Having thus prepared the minds of the *Galatians* to give him a fair hearing, as a fair Man, *καλῶς ἐν λόγῳ* he goes on to argue against their subjecting themselves to the Law. And having Establish'd their freedom from the Law by many strong Arguments he comes here at last openly to take notice of the report had been raised of him, that he Preach'd Circumcision, and directly confutes it.

1. By positively denouncing to them himself very Solemnly that they who suffer'd themselves to be Circumcised, put themselves into a perfect legal State, out of the Covenant of Grace, and could receive no benefit by Jesus Christ verse 2—4.

2. By assuring them that he and those that followed him, expected Justification only by Faith v. 5—6.

3. By telling them that he had put them in the right way, and that this new perswasion came not from him that converted them to Christianity, v. 7—8.

4. By insinuating to them that they should agree to pass Judgment on him that troubled them with this Doctrine v. 9—10.

5. By his being Persecuted for opposing the Circumcision of the Christians. For this was the great offence which stuck with the *Jews*, even after their Conversion v. 11.

6. By wishing these cut off that trouble them with this Doctrine v. 12.

This will I doubt not, by who ever weighs it be found a very skilful management of the Argumentative part of this Epistle which ends here. For though he begins with sapping the Foundation on which the Jewdaizing Seducers seem'd to have laid their main stress (*viz.*) the report of his Preaching Circumcision, yet he reserves the direct and open confutation of it to the end, and so leaves it with them that it may have the more forcible and lasting impression on their Minds.

P A R A-

TEXT.

PARAPHRASE.

2 Behold, I Paul say unto
you, that if ye be cir-
cumcised, Christ shall
3 profit you nothing. For
I testify again to every
man that is circumcised,
that he is a debtor to do
4 the whole law. Christ
is become of no effect
unto you, whosoever of
you are justified by the
law; ye are fallen from
5 grace. For we through
the Spirit wait for the
hope of righteousness
6 by faith. For in Jesus
Christ, neither circum-
cision availeth any
thing, nor uncircumci-
7 sion, but faith which
worketh by love. Ye
did run well, who did
hinder you, that ye
should not obey the
8 truth? This perswasion
cometh not of him that
calleth you.

Take notice that I Paul * who am falsely re-
ported to Preach up Circumcision in other
places say unto you, that if you are Circumcised,
Christ shall be of no advantage to you. For I re-
peat here again what I have always Preach'd, and
solemnly testify to every one who yields to be Cir-
cumcised in compliance with those who say that
now under the Gospel he cannot be saved without
it † that he is under an Obligation to the whole
Law, and bound to observe and perform every
title of it. Christ is of no use to you, who seek
justification by the Law: Whosoever do so be ye
what you will, ye are fallen from the Covenant of
Grace. But I * and those who with me are true
Christians, we who follow the truth of the Gospel
† and the Doctrine of the Spirit of God, have no
other hope of justification but by Faith in Christ.
For in the State of the Gospel under Jesus the
Messiah 'tis neither Circumcision nor Uncircumci-
sion that is of any Moment; All that is available
is Faith alone, working by Love. * When you
first entered into the profession of the Gospel, you
were in a good way, and went on well: who has
put a stop to you, and hindered you that you keep
no longer to the truth of the Christian Doctrine?
This perswasion that it is necessary for you to be
Circumcised cometh not from him † by whose
Preaching you were called to the profession of the

NOTES.

2. * *Ἰδὲ ἐγὼ Παῦλος*; Behold I Paul, I the same Paul who am reported to Preach Circumcision
μαρτυροῦμαι πάλιν παντὶ ἀνθρώπῳ v. 3. Witness again continue my Testimony, to every Man, to
you and all Men. This so emphatical way of speaking, may very well be understood to have re-
gard to what he takes notice v. 11. to be cast upon him (*viz*) his Preaching Circumcision,
and is a very significant vindication of himself.

3. † *Cannot be saved*. This was the Ground upon which the Jews and Jew-daring Christians
urged Circumcision. See *AB. XV. 1.*

* *We*. 'Tis evident from the Context, that St. Paul here means himself. But we is a more
graceful way of speaking than I *, though he be vindicating himself alone from the imputation
of setting up Circumcision.

PARAPHRASE.

TEXT.

9. Gospel. Remember that a little leaven leaveneth the whole Lump; the influence of one Man * entertained among you, may mislead you all: I have confidence in you, that by the help of the Lord, you will be all of this same Mind with me; and consequently he that troubles you shall fall under the censure he deserves for it, † who ever he be. But as for me, Brethren, if I at last am become a Preacher of Circumcision, why am yet Persecuted? * If it be so that the Gentile Converts are to be Circumcised and so subjected to the Law, the great offence of the Gospel in relying solely on a crucified Saviour for Salvation is removed. But I am of an other Mind, and wish that they may be cut off who trouble you about this matter, and they shall
10. I have confidence in you, that by the help of the Lord, you will be all of this same Mind with me; and consequently he that troubles you shall fall under the censure he deserves for it, † who ever he be. But as for me, Brethren, if I at last am become a Preacher of Circumcision, why am yet Persecuted? * If it be so that the Gentile Converts are to be Circumcised and so subjected to the Law, the great offence of the Gospel in relying solely on a crucified Saviour for Salvation is removed. But I am of an other Mind, and wish that they may be cut off who trouble you about this matter, and they shall
11. But as for me, Brethren, if I at last am become a Preacher of Circumcision, why am yet Persecuted? * If it be so that the Gentile Converts are to be Circumcised and so subjected to the Law, the great offence of the Gospel in relying solely on a crucified Saviour for Salvation is removed. But I am of an other Mind, and wish that they may be cut off who trouble you about this matter, and they shall
12. But I am of an other Mind, and wish that they may be cut off who trouble you about this matter, and they shall

A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that you will be none otherwise minded: but he that troubleth you, shall bear his judgment, who-soever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren,

NOTES.

† Spirit. The Law and the Gospel opposed under the Titles of *Flesh* and *Spirit*, we may see Ch. III. 3. of this Epistle. The same opposition it stands in here to the Law, in the foregoing a. points out the same signification.

6. * Which worketh by Love. This is added to express the Animosities which were amongst them, probably raised by this question about Circumcision See v. 19—15.

8. † This expression of him that called, or called you, he used before Ch. I. 6. and in both places means himself, and here declares, that this waspword (whether taken for persuasion or for Subjection, as it may be in St. Paul's Style, considering misdeed in the end of the foregoing v.) came not from him, for he called them to liberty from the Law, and not subjection to it, See v. 13. You were going on well in the liberty of the Gospel, who stop'd you? I you may be sure I had no hand in it, I you know called you to Liberty, and not to Subjection to the Law; and therefore you can by no means suppose that I should preach up Circumcision, Thus St. Paul argues here.

9. * By this and the next verse it looks as if all this disorder arose from one Man.

10. † Will not be otherwise minded, will beware of this Leaven, so as not to be put into a ferment, nor shaken in your Liberty, which you ought to stand fast in, and to secure it, I doubt not (such confidence I have in you) will, with one Accord, cast out him that troubles you. For as for me you may be sure I am not for Circumcision, in that the Jews continue to persecute me. This is evidently his meaning, though not spoken out, but managed warily with a very skillful and moving insinuation. For as he says himself, 1V. 20. he knew not at that distance what temper they were in.

* Kept judgment seems here to mean expulsion by a Church censure, see v. 12. We shall be the more inclined to this, if we consider, that the Apostle uses the same Argument of a little leaven leaveneth the whole lump, 1 Cor. V. 6. where he would persuade the Corinthians to purge out the Fornicator.

11. * Persecution, The Persecution St. Paul was still under, was a convincing Argument, that he was not for Circumcision and Subjection to the Law, For it was from the Jews upon that account, that at this time rose all the Persecution which the Christians suffered, as may be seen

be

GALATIANS.

85
Ch. V.

TEXT.

PARAPHRASE.

then, ye have been called unto liberty.

be cut off, For Brethren ye have been call'd by me unto Liberty.

13

NOTES.

through all the History of the *off.* Nor are there wanting clear instances of it in several places of this Epistle, besides this here, as Ch. III. 4. VL 12.
+ Offense of the Cross, see VL 12-14

SECT. XI.

CHAP. V. 13--26.

CONTENTS.

From the mention of liberty which he tells them they are called to under the Gospel, he takes a rise to caution them in the use of it, and so exhorts them to a Spiritual or true Christian Life, shewing the difference and contrariety between that and a Carnal Life, or a Life after the Flesh.

TEXT.

PARAPHRASE.

Only use not liberty for an occasion to the flesh, but by love serve one another.

- 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Though the Gospel to which ye are called, be a State of Liberty from the Bondage of the Law, yet pray take great care you do not mistake that Liberty, nor think it affords you an opportunity in the abuse of it, to satisfy the Lust of the Flesh, but serve one another in Love. For the whole Law concerning our Duty to others is fulfilled in observing this one precept, **Thou shalt love thy Neighbour as thy self.* But if you bite and tear one another, take heed that you be not destroy'd and consumed by one another. This I say to you, conduct your selves by the Light that is in your Minds*, and

14

15

16.

NOTES.

13. * *Another* serve has a greater force in the Greek than our English word *serve* does in the common Acceptation of it express. For it signifies the opposite to *individual Freedom.* And in the Apostle elegantly informs them that though by the Gospel they are called to a State of Liberty from the Law, yet they were still as much bound and subjected to their Brethren in all the Offices and Duties of love and good will, as if in that respect they were their Vassals and Bondsmen.

PARAPHRASE.

TEXT.

17. do not give your selves up to the Lusts of the Flesh, to obey them in what they put you upon. For the inclinations and desires of the Flesh, are contrary to those of the Spirit: And the dictates and inclinations of the Spirit are contrary to those of the Flesh; so that under these contrary impulses you do not do the things that you propose to your selves. *
18. But if you give your selves up to the conduct of the Gospel † by Faith in Christ, ye are not under the Law *.
19. Now the Works of the Flesh as is manifest are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, †
20. Enmities, Quarrels, Emulations, Animosities, Strife, Seditions, Sects, Envyings, Murthers,
21. Drunkenness, Revellings, * and such like concerning which I forewarn you now, as heretofore I have done, that they who do such things shall

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God.

NOTES.

14. * Lev. XIX. 18.

16. † That which he here and in the next verse calls *Spirit*, he calls *Rom. VII. 22. the inward Man* 23. *the law of the Mind*, 25. *the Mind*.

17. * *Do not*, So it is in the Greek, and ours is the only Translation that I know which renders it *cannot*.

16, 17. † There can be nothing plainer than that the State St. Paul describes here in these two Verses, he paints out more at large *Rom. VII. 17. &c.* Speaking there in the Person of a Jew. This is evident, that St. Paul supposes two principles in every Man, which draw him different ways, The one he calls *Flesh*, the other *Spirit*. These though there be other appellations given them, are the most common and usual Names given them in the New Testament, By *Flesh* is meant all those vicious, and irregular Appetites, Inclinations and Habitudes, whereby a Man is turn'd from his Obedience to that eternal Law of Right, the observance whereof God always requires and is pleas'd with. This is very properly called *Flesh*, This bodily State being the source from which all our deviations from the straight Rule of rectitude, do for the most part take their rise, or else do ultimately terminate in: On the other side, *Spirit* is the part of a Man which is endowed with Light from God, to know and see what is Righteous, Just and Good, and which being consulted and hearken'd to, is always ready to direct and prompt us to that which is good. The *Flesh* then in the Gospel Language is that principle which inclines and carries Men to Ill; the *Spirit* that principle which Dictates what is Right and inclines to good. But because by prevailing Custom and contrary Habits this principle was very much weakened and almost extinct in the *Gentiles*, See *Eph. IV. 17—21*. He exhorts them to be renewed in the Spirit of their Minds, v. 23. and to put off the Old Man, i. e. *Fleshly corrupt Habits*, and to put on the New Man, which he tells them v. 24. is created in Righteousness and true Holiness. This is also called *renewing of the Mind*, *Rom. XII. 2. Renewing of the inward Man*, 2 *Cor. IV. 16*. Which is done by the assistance of the Spirit of God, *Eph. III. 16*.

not

TEXT.

PARAPHRASE.

Ch. V.

22 But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no 24 law. And they that are Christ's, have crucified the flesh, with the 25 affections and lusts. If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory,

not inherit the Kingdom of God. But on the other side the Fruit of the Spirit is Love, Joy, Peace, Long-Suffering, Sweetness of Disposition, Beneficence, Faithfulness, Meekness, Temperance, Against these and the like there is no Law. Now they who belong † to Christ, and are his Members, have Crucified the Flesh, * with the Affections and Lusts thereof. If our Life then (our Flesh having been Crucified) be as we profess by the Spirit, whereby we are alive from that State of Sin, we were dead in before, let us regulate our Lives and Actions by the light and dictates of the

22.

23.

24.

25.

NOTES.

18. * This is plainly the Sense of the Apostle who teaches all along in the former part of this Epistle, and also that to the *Romans*, that those that put themselves under the Gospel, are not under the Law: The question then that remains is only about the Phrase *led by the Spirit*. And as to that it is easie to observe how Natural it is for St. Paul having in the foregoing Verses more than once mentioned the *Spirit*, to continue the same word though somewhat varied in the Sense. In St. Paul's Phraseologic, as the Irregularities of Appetite, and the dictates of right Reason are opposed under the Titles of *Flesh* and *Spirit*, as we have seen: So the Covenant of Works, and the Covenant of Grace, Law, and Gospel, are opposed under the Titles of *Flesh* and *Spirit*, 2 *Cor.* III. 6. 8. he calls the Gospel *Spirit*, and *Rom.* VII. 5. *In the Flesh* signifies in the legal State. But we need go no farther than *Ch.* III. 3. of this very Epistle, to see the Law and the Gospel opposed by St. Paul under the Titles of *Flesh* and *Spirit*. The reason of thus using the word *Spirit* is very apparent in the Doctrine of the New Testament, which teaches, that those who receive Christ by Faith, with him receive his Spirit, and its assistance against the Flesh, See *Rom.* VIII. 9—11. Accordingly for the attaining of Salvation St. Paul joyns together belief of the Truth and Sanctification of the Spirit, 1 *Thess.* II. 13. And so *Spirit* here may be taken for the *Spirit of their Minds*, but renewed and strengthened by the Spirit of God; See *Eph.* III. 16. IV. 23.

† The reason of this Assertion we may find, *Rom.* VIII. 14. *viz.* Because they who are led by the Spirit of God, are the Sons of God, and so Heirs and Free without the Law, as he argues here, *Ch.* III. and IV.

20. * *Φαρισαῖς*, signifies *Witchcraft* or *Poisoning*.

21. † *Κῆπος*, *Revellings* were amongst the *Greeks*, disorderly spending of the Night in Feasting with a licentious indulging to wine, good Cheer, Musick, Dancing, &c.

24. * *Οἱ τῷ Χριστῷ*. Those who are of Christ are the same with those who are led by the Spirit, v. 18. and are opposed to those who Live after the Flesh, *Rom.* VIII. 13. Where it is said conformably to what we find here, they through the Spirit mortify the Deeds of the Body.

† Crucified the Flesh, That principle in us from whence spring vitious Inclinations and Actions, is as we have observed above called sometimes the *Flesh*, sometimes the *Old Man*. The subduing and mortifying of this evil Principle, so that the Force, and Power wherewith it used

Spirit

GALATIANS.

PARAPHRASE.

TEXT.

26.

Spirit. Let us not be led by an itch of vain glory to provoke one another, or to Envy one another *.

provoking one another, envying one another.

NOTES.

to Rule in us, is extinguished, the Apostle by a very engaging Accommodation to the Death of our Saviour, calls *Crucifying the Old Man*, Rom. VI. 6. *Crucifying the Flesh* here. *Putting off the Body of the Sins of the Flesh*, Col. II. 11. *Putting off the Old Man*, Eph. IV. 22. Col. III. 9. It is also called *Mortifying the Members which are on the Earth*, Col. III. 5. *Mortifying the Deeds of the Body*, Rom. VIII. 13.

26. * Whether the *vain Glory* and *envying* here were about their spiritual Gifts, a fault which the *Corinthians* were guilty of, as we may see at large, 1 Cor. XII. XIII. XIV. or upon any other occasion, and so contained in v. 15. of this Chapter, I shall not curiously examine: either way, the Sense of the words will be much the same, and accordingly this verse must end the V. or begin the VI. Chapter.

SECT. XII.

CHAP. VI. 1-5.

CONTENTS.

HE Here exhorts the stronger to Gentleness and Meekness towards the weak.

PARAPHRASE.

TEXT.

1.

Brethren if a Man by frailty, or surprise, fall into a fault, do you who are Eminent in the Church for Knowledge, Practice, and Gifts, * raise him up again and set him right with Gentleness and Meekness, considering that you your selves are not out of the reach of Temptations.

2.

Bear with one anothers infirmities, and help to support each other under your Burdens † and so fulfil

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thy self, lest thou also be tempted. Bear ye one anothers burdens, and so fulfil the law of Christ.

NOTES.

1. † *Temporal*, *Spiritual* in 1 Cor. III. 1. and XII. 1. taken together has this Sense.

2. * See a parallel Exhortation, 1 Thess. V. 14. which will give light to this; as also Rom. XV. 1.

† See John XIII. 34. 35. XIV. 12. There were some among them very Zealous for the observation of the Law of Moses, St. Paul here puts them in mind of a Law which they were under and were obliged to observe, viz. the Law of Christ. And he shews them how to do it (viz.) the

GALATIANS.

39
Ch. VI.

TEXT.

PARAPHRASE.

3 For if a man think him-
self to be something, when he is nothing, he
4 deceiveth himself. But let every man prove his
own work, and then shall he have rejoicing
in himself alone, and not in another. For
5 every man shall bear his own burden.

the Law of Christ †. For if any one be conceited of himself as if he were something, a Man of Weight fit to prescribe to others, when indeed he is not, he deceiveth himself. But let him take care that what he himself doth be right, and such as will bear the test, and then he will have matter of Glorifying * in himself, and not in another. For every one shall be accountable only for his own Actions.

3.
4.
5.

NOTES.

by helping to bear one anothers Burdens, and not increasing their Burdens by the observances of the Levitical Law. Though the Gospel contain the Law of the Kingdom of Christ, yet I do not remember that St. Paul any where calls it the Law of Christ, but in this place, where he mentions it in opposition to those who thought a Law so necessary that they would retain that of Moses under the Gospel.

4. * *Καυχῆσθαι*. I think should have been Translated here *Glorifying*, as *Καυχῆσθαι* is w. 13. The Apostle in both Places meaning the same thing (viz.) Glorifying in another in having brought him to Circumcision and other ritual observances of the Mosaic Law. For thus St. Paul seems to me to discourse in this Section. " Brethren there be some among you that would bring others under the ritual observances of the Mosaic Law, a Yoke which was too heavy for us and our Fathers to bear. They would do much better to ease the Burdens of the Weak; this is suitable to the Law of Christ, which they are under, and is the Law which they ought strictly to obey. If they think, because of their Spiritual Gifts, that they have Power to prescribe in such matters, I tell them that they have not, but do deceive themselves. Let them rather take care of their own particular Actions, that they be right and such as they ought to be. This will give them matter of Glorifying in themselves, and not vainly in others, as they do when they prevail with them, to be Circumcised. For every Man shall be answerable for his own Actions. Let the Reader judge whether this does not seem to be St. Paul's view here, and suit with his way of Writing?

ἕκαστος *Καυχῆσθαι* is a Phrase whereby St. Paul signifies to have matter of Glorifying, and to that Sense it is render'd Rom. IV. 2.

S E C T. XIII.

CHAP. VI. 6---10.

C O N T E N T S.

ST. Paul having laid some restraint upon the Authority and Forwardness of the Teachers, and leading Men amongst them, who were as it seems more ready to impose on the Galatians, what they should not, than to help them forward in the Practice of Gospel Obedience, he here takes care of them in respect of their maintenance and exhorts the Galatians to liberality towards them, and in general towards all Men especially Christians.

P A R A -

6. **L**et him that is taught the Doctrine of the Gospel, freely communicate the good things of this World, to him that teaches him. Be not deceived, God will not be mocked. For as a Man soweth *
 7. so also shall he reap, He that lays out the Stock of
 8. good things he has, only for the satisfaction of his own bodily Necessities, Conveniencies or Pleasures, shall at the Harvest find the Fruit and product of such Husbandry to be Corruption † and Perishing *. But he that lays out his Worldly substance according to the Rules dictated by the Spirit of God in the Gospel, shall of the Spirit reap
 9. Life Everlasting. In doing thus what is good and right, let us not wax Weary, for in due Season when the time of Harvest comes we shall reap, if
 10. we continue on to do good and Flag not. Therefore as we have opportunities let us do good unto all Men, especially to those who profess Faith in Jesus Christ, *i. e.* the Christian Religion.

Let him that is taught 6
 in the word, commu-
 nicate unto him that
 teacheth, in all good
 things. Be not decei- 7
 ved; God is not mock-
 ed: for whatsoever a
 man soweth, that shall
 he also reap. For he 8
 that soweth to his flesh,
 shall of the flesh reap
 corruption: but he that
 soweth to the Spirit,
 shall of the Spirit reap
 life everlasting. And 9
 let us not be weary in
 well doing: for in due
 season we shall reap, if
 we faint not. As we 10
 have therefore opportu-
 nity, let us do good
 unto all men, especially
 unto them who are of
 the household of faith.

NOTES.

7. * *Soweth.* A metaphor used by St. Paul for Mens laying out their Worldly Goods. See 2 Cor. IX. 6. &c.

8. † *Rom.* VIII. 13. II. 12.

SECT. XIV.

CHAP. VI. 11-----18.

CONTENTS.

One may see what lay upon St. Paul's Mind in writing to the *Galatians* by what he inculcates to them here, even after he had finished his Letter. The like we have in the last Chapter to the *Romans*. He here winds up all with Admonitions to the *Galatians* of a different end and aim they had to get the *Galatians* Circumcised from what he had in Preaching the Gospel.

PARA-

GALATIANS.

41
Ch. VI.

TEXT.

PARAPHRASE.

11 Ye see how large a letter I have written unto you with mine own
12 hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of
13 Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in
14 your flesh. But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the
15 world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but
16 a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

You see how long a Letter I have writ to you with my own Hand *. They who are willing to carry so fairly in the ritual part of the Law, and to make ostentation of their compliance therein, constrain you to be Circumcised only to avoid Persecution for owning their dependence for Salvation solely on a crucified Messiah, † and not on the observances of the Law. For even they themselves who are Circumcised do not keep the Law. But they will have you to be Circumcised that this mark in your Flesh may afford them matter of glorying, and of recommending themselves to the good opinion of the Jews. But as for me, whatever may be said of me, * God forbid that I should Glory in any thing, but in having Jesus Christ who was Crucified, for my sole Lord and Master, whom I am to obey and depend on which I so entirely do without regard to any thing else that I am wholly dead to the World, and the World dead to me, and it has no more influence on me than if it were not. For as to the obtaining a share in the Kingdom of Jesus Christ, and the Privileges and Advantages of it, neither Circumcision nor Uncircumcision, such outward differences in the Flesh, avail any thing, but the New Creation, wherein by a through change, a Man is disposed to Righteousness and true Holiness in good Works *. And on all those who walk by this Rule, viz. that it is the New Creation alone and not Circumcision, that availeth under the Gospel, Peace and Mercy shall be on them, they being that *Israel* which are

11.

12.

13.

14.

15.

16.

NOTES.

11. † St. Paul mentions the writing with his own hand as an Argument of his great Concern for them in the Case. For it was not usual for him to write his Epistles with his own hand, but to dictate them to others who writ them from his Mouth. See Rom. XVI. 22. 1 Cor. XVI. 21.

12. * In the Flesh. i. e. in the ritual Observances of the Law, which Heb. IX. 10. are called *δραγμα τῆς σαρκὸς*.

G

truly

17. truly the People of God *. From henceforth let no Man give me trouble by questions or doubt whether I Preach Circumcision or no. 'Tis true, I am Circumcised. But yet the marks I now bear in my Body, are the marks of Jesus Christ, that I am his. The marks of the Stripes which I have received from the Jews, and which I still bear in my Body for Preaching Jesus Christ, are an Evidence that I am not for Circumcision. Brethren, the favour of our Lord Jesus Christ be with your Spirit, Amen.

From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your Spirit, Amen. ¶ Unto the Galatians, written from Rome.

NOTES.

13. † See V. 11.

14. * See V. 11.

15. † See Eph. II. 10. IV. 24.

16. * St. Paul having in the foregoing verse asserted that it is the New Creation alone that puts Men into the Kingdom of Christ, and into the Possession of the Privileges thereof, this verse may be understood also as Assertory rather than as a Prayer, unless there were a Verb that expressed it; Especially considering that he writes this Epistle to encourage them to refuse Circumcision. To which end the assuring them, that those who do so shall have Peace and Mercy from God, is of more force than to tell them that he prays that they may have Peace and Mercy. And for the same reason I understand the *Israel of God*, to be the same with those who walk by this Rule, though joyn'd with them, by the Copulative *And*, and no very unusual way of speaking.

FINIS.

BOOKS Printed for Awnsham and John Churchill, in Paternoster-Row.

MR. Lock's Essay of Human Understanding in Folio.

Two Treatises of Government, in the former, the false Principles and Foundation of Sir Robert Filmer and his followers are detected and overthrown. The latter an Essay concerning the true Original, extent, and end of Civil Government.

Letter concerning Toleration.

2d Letter concerning Toleration.

3d Letter for Toleration, to the Author of the 2d Letter concerning Toleration.

The Reasonableness of Christianity as delivered in the Scriptures.

1st Vindication of Reasonableness of Christianity.

2d Vindication of Reasonableness of Christianity.

Some thoughts concerning Education.

Several Papers relating to Money, Interest and Trade, 8o

Letter to Edward Lord Bishop of Worcester.

Reply to the Bishop of Worcester.

Reply to the Bishop of Worcester's Answer to his 2d Letter, where besides other incident Matters, what his Lordship has said, concerning certainty by Reason, certainty by Ideas, and certainty of Faith. The Resurrection of the same Body. The Immortality of the Soul. The Inconsistency of Mr. Lock's Notions of the Articles of the Christian Faith, and their Tendency to Scepticism is examined.

All these above writ by Mr. Lock.

A Collection of Voyages and Travels; some now first Printed from Original Manuscripts, Others Translated out of Foreign Languages, and now first Published in English. To which are added some few that have formerly appeared in English, but do now for Excellency and Scarceness deserve to be Reprinted. In four Volumes, with a general Preface, giving an account of the progress of Navigation from its first beginning to the Perfection it is now in, &c. The whole Illustrated with a great number of useful Maps and Cuts Engraven on Copper.

Camden's *Britania*, newly Translated into English: with large Additions and Improve-

ments. Published by Edmund Gibson Doctor in Divinity.

Mr. Talens view of Universal History being, a Compleat Chronology from the Creation to this time, in 16 Copper Plates.

Sir R. Blackmore's Prince Arthur.

King Arthur.

Paraphrase on Job, 8cc.

Leffrange Aesop's Fables Compleat.

Masbiuel's Works, Fol.

Cambridge Concordance.

Common place Book to the Holy Bible.

Dr. Gibson's Anatomy of Humane Bodies Epitomiz'd with Figures.

Mr. Boyle's History of the Air.

Sir William Temple's History of Netherlands.

Miscellanies.

Letters.

A Discourse of the Love of God.

Mr. Le Clerc's Causes of Incredulity.

Bishop Wilkin, of Prayer and Preaching.

The History of *Dionysius Siculus* put into English by George Boon Esquire.

Dion Cassius's Roman History Abridged by *Xiphilin* in two Volumes, 8o Englished by Mr. Manning.

A New set of Maps, both of Ancient and present Geography, wherein not only the Latitude and Longitude of many Places are Corrected according to the latest Observations; but as also the most Remarkable Differences of Ancient and Present Geography, may be quickly discern'd by a bare Inspection or Comparing of Correspondent Maps; which seems to be the most Natural and Easy Method to lead young Students, (for whose use the Work is Principally intended) unto a Competent Knowledge of the Geographical Science.

Together with a Geographical Treatise Particularly adapted to the use and design of these Maps, by EDWARD WELLS, M. A. and Student of Christ Church Oxon. 8o

D. Roberti Huntingtoni Episcopi Rapontensis Epistolæ, permittitur de ejusdem D. Huntingtoni, Vita, Studiis, Pregrinationibus, & obitu, *Trinquetum* & Vita Edward Bernardi; D. D. & Astronomiz apud Oxonienses Professoris Savilliani: & Veterum Mathematicorum, Græcorum, Latinorum & Arabum Synopsis. Scriptore Tho. Smith, D. D.

Dionysius

A Catalogue of BOOKS.

Dionysius Geographia cum Geograph. Hodiernum Grec. Carm. cum 16 Tabb. Geogr. ab Edwardo Wells, A. M. ex Aede Eccl. Christi Oxon.

Q. Horatii Flacci, Eclogæ per. Gulielmum Baxter

Desid. Erasmi Rotterd. Precationes.

Ezekiel Baron Spanheime orbis Romanus. Hypocratis Aphorismi cum Commentariolo Martiaus Lister, M. D.

Court and Country Cooke, giving new and plain Directions how to order all manner of Entertainments, Translated out of French.

Mr. Kettlewell's great Evil and Danger of Prophaneness and Prodigality. In a Letter to a Friend.

Two Tracts. Tract 1st. De non Temerandis Ecclesiis &c. per Sir Henry Spelman Knight, Tract 2d. The Poor Vicars Plea for Tythes &c. by Tho. Rivers Dr. of the Civil Law.

Mr. Chillingworth's Works viz. The Religion of the Protestants, a safe way to Salvation: Together with his nine Sermons Preached before the King, or upon eminent Occasions. His Letter to Mr. Lewgar concerning the Church of Rome's being the Guide of Faith and Judge of Controversies: His nine Additional Discourses, and his Answer to some Passages in Rushworth Dialogues, concerning Traditions. The two last never Printed together in his Works.

Mr. Nelson's Companion for the Festivals and Fasts of the Church of England, with Collects and Prayers for every Solemnity.

Mr. Paschal's Thoughts on Religion, and other Subjects.

Aesop's Fables in English and Latin interlineary, for the benefit of those who not having a Master, would learn either of these Tongues, with Sculptures.

Gentleman's Religion in three Parts, 12.

Ladies Religion in 2. Letters, 12.
Dr. Kenner's Case of Impropiations, and of the Augmentation of Vicaridges, and other Insufficient Cures, stated by History and Law, from the first Usurpation of the Popes and Monks to Her Majesties Royal Bounty, lately extended to the Poorer Clergy of the Church of England, with an Appendix of Memorials, and Records relating to that Subject.

Dupin's Ecclesiastical History Compleat, 10. 11. 13. 14. 15. 16. Centuries alone.

Cassalio Latin Bible Fol.
Limborc's Theologia Fol.
Leyborn's Surveyer.

— Dialling.

— Arithmetick.

— Gunter's Line.

Cowell's Interpreter of the Law.

Malpighii Opera, Compleat.

Dr. Gessu's Miscellany Tracts, Volum's 1st 8.

— 2d Volum now Reprinting.

Dr. Whitby's Comment and Paraphrase on the New Testament, in 2 Volums Fol.

Bishop Usher's Body of Divinity 4.

Bishop Hopkin's Works Fol.

Dr. Comber's Works Fol.

Mr. Dracincourt's Christian defence against the tear of Death.

Dr. Brady's History of England, in three Volums Fol.

Week's Preparation 1st Part.

— 2d Part.

Abridgement of Mr. Lock's Essays of Humane Understanding by Mr. John Wynne.

Mr. Kelsey's Sermons on several Occasions.

Horneck's Consideration.

— Crucified Jesus.

Le Clerc's Logica.

Q. Curtim.

Salust.

Ovid's Metam.

Marial.

} Delph. Notes.

Mr. Bold's short Discourse of the Knowledge of Jesus Christ, to which are added some Passages in the Reasonableness of Christianity &c. and its Vindication, with some Animadversions on Mr. Edwards's Reflection on the Reasonableness of Christianity, and on his Book Entitled Socinianism Unmasked.

— Reply to Mr. Edwards's Reflection on his short Discourse.

— Observations on Animadversion on the Reasonableness of Christianity, as delivered in the Scriptures.

— Considerations on the Principal Objections and Arguments, which have been Publish'd against Mr. Lock's Essay of Human Understanding.

— Discourse concerning the Resurrection of the same Body, with two Letters concerning the necessary Immateriality of Created thinking Substance.

Mr. Dorington's Discourse on Singing in the Worship of God. 8.

Idea of the Court of France, and the Method of their Proceedings, from the time of the Peace of Nimingen, until the Spring of the Year, 1684. 12.